LAL DED

Her life and sayings

Nil Kanth Kotru



LAL DED : HER LIFE
&
SAYINGS

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Key to Pronunciation of Kashmiri Words written in modified Devanagri script with diacritical marks

Vovels	*Consonants*
अ̱ = च̱र (sparrow)	च = चख (Anger)
आ̱ = आ̱स (Mouth)	छ = छठ (cold wind)
इ̖ = क̱नि̖ (stone)	ज़ = ज़ल (water)
उ̬ = त̬र (strap)	यँ = यँथ (Month)
ऊ̭ = त̭र (cold)	व̖ = फ्व̖ख (Breath)
ए̖ = मे̖ (Me)	वँ = वँफ (Silver)
ओ̱ = ओ̱न (Blind)	

PREFACE

No historical record about the facts of Lalla's life nor any authentic manuscript of her verse sayings has come down to us. Her sayings were not laboured compositions meant for publicity or as a deliberate contribution to literature, but were spontaneous outpourings of her heart heard by different people in fragments as they fell from her lips on different occasions, and carried down from generation to generation by word of mouth. No attempt was made by anyone to consolidate them in a single manuscript. In the process they got mixed with the sayings of other saint poets, which made it almost impossible to distinguish the genuine *vaakhs* from those wrongly ascribed to her. In the meantime, the language itself underwent change, and many words became obsolete and difficult to understand.

Lately, several editions of these sayings appeared in the press without anyone trying to collate them or to sift the genuine ones from the spurious. As such they donot agree with one another either in the language or the number. The confusion thus caused called for some painstaking effort, and stood in need of some discerning hands to separate the genuine ones from the spurious and to consolidate them in a single volume. We are really indebted to the late Prof. J.L. Kaul who, under the auspices of the Jammu and Kashmir Academy of Arts and Culture undertook this assiduous task with the assistance of late Prof. N.L. Talib, and brought out a critical work with an introduction full of learned discussion on the life and teachings of Lalla besides a translation of the genuine

sayings and a glossary of obsolete words. Prof. Kaul carried his research further, and his endeavours materialised in an excellent document published by the Sahitya Academy of Delhi under the title of Lal Ded. The book comprises several chapters containing some valuable matter of historical and literary interest besides a running translation of 138 *vaakhs* believed to be the genuine sayings of Lalla. For reasons better known to him the author did not deem it necessary to print the original *vaakhs* along with their English rendering. So far as the translation is concerned it is no doubt a scholarly contribution, but, unfortunately, it cannot help a common man to understand the language and appreciate the beauty of the original vaakhs.

The present work is an attempt to fulfil this deficiency. In doing so I have followed the order of the saying as given by Prof. Kaul with slight variations in language here and there. The script used is devanagari with diacritical marks to facilitate correct pronunciation of all vowel sounds peculiar to Kashmiri language. The rendering is as literal as possible, and meanings of obsolete words have been given with each of the sayings. An elaborate introduction and notes at the end of the book have been provided in under to explain some technical terms of philosophic and yogic Connotation. It is expected that the book will meet the approval of all those interested in Lalla's sayings and salient facts of her life.

Srinagar, 25th May 1987 NIL KANTH KOTRU

INTRODUCTION

Times and Trends. Lalla flourished during the fourteenth century of the Christian era—a period of political and religious turmoil in Kashmir. Aggressive Islam and orthodox brahmanism were locked face to face in a struggle for survival. Originally, Islam entered Kashmir in the form of sufism and not as an orthodox religion. It was introduced by some enlightened sufis whose approach to religion was based on humanistic considerations. They came as refugees from central Asia and Iran, and were received with love and sympathy by local brahmans. They were by and large an enlightened people having been influenced by the teachings of Mahāyāna Buddhism in central Asia. Their doctrines did not conflict with those of the local people as there was much in common between sufism and Śaivaistic thought then prevalent in Kashmir. But not all the syeds, who entered the country, were devout sufis. Most of them were orthodox Muslims, who actively interfered with the politics of the country resulting in narrow-minded policy of the later sultans. They were responsible for forcible conversion of a large number of people as well as destruction of their places of worship.

It was during the reign of sultan Shahab-ud-din in the year 1372-3 that Syed Ali Hamadani, popularly known as Shah Hamadan, entered the valley for the first time along with 700 of his followers in order to escape persecution at the hands of Timur of central Asia. He started the process of conversion vigorously, and forbade Muslims especially

the new converts to wear Hindu style of dress and following of other social customs of Hindus. He became the real architect of Islam in Kashmir by converting 37000 Hindus to his religion. He was followed by Mir Mohammed Hamadani, who also came with 300 syeds in the year 1394 when the state actively joined hands with him and started a campaign of vigorous proselytisation and harassment of Hindus.

Islam, however, could not strike deep root in its early years despite conversion of a large number of people nor wipe away old mystical and religious traditions or beliefs which people had inherited from the past. A large majority of people still professed Hinduism. Even after conversion to Islam they did not favour forcible conversion or harassment of the followers of any other creed. In course of time this brought about its own re-action, and the new converts, who were unable to resist the impact of Hindu thought, formed themselves into what came to be known as the order of ṛśis, and upheld the ideal of religious tolerace and brotherhood of man. Their apostle was Sheik Nur-ud-din Wali or Nund Ṛśi of Tsrari Sherif, who was a younger contemporary of Lalla, the foremost saint-poetess of her age. Both of them preached against animal sacrifice, fasting, pilgrimages and other ritualistic forms of religion at the same time stressing moderation in food and drink, self restraint and inner quest. They preached oneness of God, universal brotherhood and a chaste life.

It was during this period that need was felt to strengthen the bonds of love and brotherhood between the followers of the two religions. Thanks to the age old cultural ties of the people there arose a number of mystic saints and poets, who, by their sayings and personal example projected before the people an ideal picture of true moral life and religious tolerance. Foremost among these was Lalla, who appeared like a bright luminary on the spiritual firmament casting soothing light in all quarters. Her moral influence on the thought and character of the people was profound and abiding. She was respected by both Hindus and Muslims as an apostle of universal love, and her sayings have been held in high esteem throughout the country. As a matter

of fact, she is very much alive today as when she lived in flesh and blood.

Kashmir had been a centre of sanskṛit learning from times immemorial. Among those who testified to this fact was the Chinese pilgrim, Hieun Tsang, who visited the valley in the year 631 A.D. He wrote, "People of Kashmir are well cultured since learning has been held in high esteem." It has been the birth place of the non-dualistic philosophy of Śaivaism known as *Trika,* and has produced eminent scholars and philosophers, who have left an indelible mark on the history of the country.

Śaivaism in its present form came into being about the end of the eighth century with the ***Śiva Sutras*** of Vasugupta, but the cult remained confined to a particular class of pandits, well versed in sanskṛit language and various branches of religious and philosophical lore. On account of its esoteric character it became an exclusive domain of the learned few, and as such could not emerge as a strong religious movement carrying the masses in its sweep. It required a highly developed mind to grasp its tenets, and as such did not benefit those who did not understand the language of the elite. Lalla spoke to them in the language they understood, and as such her influence on the masses has been profound and abiding. A common man could not benefit from the rich philosophical literature written in Sanskṛit. People worshipped different gods and goddesses, and believed more in rituals than in the true spirit of religion. Sorcery was common, and the spirit of true religion had almost died away.

From a study of the Rajtarangini we get a fairly good idea of the state of women in those days. They received liberal education in their parental homes, and could speak sanskṛit and prakṛt fluently. Bilhan, the poet laureate in the court of the calukya king, Pramadi (11th Century), while describing his homeland of Kashmir in the last canto of his life of Vikramankadeva, says that the women of Kashmir spoke sanskṛit and prakṛt fluently. He was a Kashmiri scholar hailing from the village of Khonmoh a few miles to the south of Srinagar, who had migrated to the south in search of a better life. By the time Lalla appeared on the scene

the situation had changed altogether. Sanskṛit along with the high philosophy of Śaivaism had become the privilege of the learned few, while the masses were wallowing in darkness. Lalla, therefore, used the language of the masses to give vent to her feelings and experiences. She preached her message of love and brotherhood in the language, which every body could understand. She placed before the masses higher esoteric and moral truths, and by her sayings moulded their thought and character creating an atmosphere of peace and tolerance. Both Hindus and Muslims took her teachings to heart, and passed them on from generation to generation along with the sayings of Nund Ṛśi of Tsrari Sherif. These teachings had a profound impact on the people, and proved a cementing force between the two communities. They also influenced no less a person than King Zain-ul-Abadin, who shaped his state policy on religious humanism. Sheikh Nur-ud-din carried the torch further, and founded the order of Ṛśis, who preached universal brotherhood and oneness of God,

Lalla and her Mission. We are not in a position to construct a dependable story of Lalla's life and doings as no contemporary record of her life has come down to us. It is long after her death that she was taken notice of by some chroniclers none of whom cared to mention the authority on the basis of which he narrated the so called events of her life. All the legends about her have been recorded by different writers without any investigation. We do not know for certain anything about the date or place of her birth. According to late Prof. J.L. Kaul, who has conducted assiduous research on her life and sayings, her probable date of birth is somewhere between 1317 and 1320 A D. and not later, and date of death between 1388 and 1391 A.D.

Most of the material that has come down to us is based on tradition and not on any historical record. Some say that she was born in the village of Sempore near Pampur in a brahman family. Others hold Pandrenthan, a village four miles to the south of Srinagar as her place of birth. But all are agreed that she was married to a brahman boy in the village of Pampur, where as was the custom in those days, she

was re-christened as Padmāvati. Strangely enough, no chronicler has referred to her by that name nor does she mention it in any of her *vaakhs*. She is only known by her maiden name which is significant. The word Lalla seems to be a short form of the full name Lalita. It is a common name in Kashmir. The legend that she was called Lalla because she roamed about naked and brought down the lower portion of her abdomen (which is called *lal* in Kashmiri) to cover her pubec region does not appear to be based on fact. The name Padmavati did not gain currency probably due to the fact that in view of her intellectual and spiritual attainments the word Lalla had gained a fair measure of publicity even before she was married. She could not become an integral part of her husband's family because the religious atomsphere there was at variance with that in which she had been brought up in her early life. There is reason to believe that her husband was a follower of the left handed *tantrik* order (*vamacara*) in which wine and flesh were freely made use of. Having been brought up in an atmosphere of piety and scholarship she could not get reconciled with her husband, but rather admonished him on this account. This was one of the factors that accounts for her renunciation of worldly life so soon after marriage.

It is agreed on all hands that she was not treated well by her mother-in-law, who used all stratagems to make her miserable. Lalla bore all this ill treatment without a murmur The wicked woman even tried to poison the ears of her son against the daughter-in-law, and accused her of infidelity towards her husband. Lalla used to rise very early in the morning and retreat to a holy place across the river for morning ablutions and yogic exercises, and return home with a pitcher of water for daily use in the house. Her husband, not being aware of the truth of her state, was also angry with her. One day, as she was returning with a pitcher of water on her head, he struck the pitcher with a stick. The pitcher broke into pieces, but the water remained frozen on her head. With this she filled all the pots in the house, and threw the rest outside, which formed into a pool still identified as *Lalla Trāg* or Lalla's pond. As is evident she had already reached an ad-

vanced stage in yoga, and had also attained some supernatural powers. But, she did not like to make an exhibition of them as she did not consider them of much value in the spiritual field. She tried all along to avoid public gaze, and preferred to remain incognito. But this episode of the pitcher betrayed her and created a sensation in the whole country side. People started coming from far and near to have a ***darśan*** of this spiritual prodigy and pay their respects to her. Consequently, it became impossible for her to remain confined within the four walls of her house. She was driven to the necessity of renouncing worldly life for good and to roam about ecstatically never to return. It was a turning point in her life and also in that of her unfortunate mother-in-law, who got rid of a daughter-in-law, the like of whom the world had not seen in generations past. Thus, the God-mad Lalla roamed about in search of her beloved, indifferent to all social decorum and external appearance. Some people called her mad, and street urchins pestered her with jibes and jeers. She was unmindful of all this.

Lalla is said to have lived long in divine ecstasy preaching her gospel of love and tolerance, and to have died at Bijbehara twenty eight miles south of Srinagar at a place situated behind the wall of modern Jama Masjid. Strangely enough, there is no monument to mark the place where her mortal remains were either cremated or laid to rest, though she was equally claimed both by Hindus and Muslims as their own. It is said that a flame of light shot forth from her body and vanished into the void leaving not a trail behind. There is nothing surprising in this episode since there are on record several instances of yogis and saints, whose physical life ended in this way. Mira Bai is said to have got physically merged in the idol of Ranchoddas Ji at Dwarka. In south India the great Alvar saint, Andal got similarly merged in the idol of Ranganath Ji. It is said that a great mass of light issued forth from the idol as soon as she approached it in her exalted mood and enveloped her.

Lalla was born for moral and spiritual uplift of mankind, and did not belong to that category of saints, who are concerned with their own salvation. She was disgusted to

see people weighed down with suffering, old age and death, and was moved to find disparity and injustice prevailing everywhere. She bemoaned that a man of wisdom, who should have occupied a place of honour in the society, was found starving in contrast to a fool, who enjoyed a life of luxury. Everything was in a state of flux, nothing endured. Where a river flowed previously nothing existed now. Now there was a bush in full bloom and now neither a flower nor a thorn to meet the eye. There was neither a flame nor smoke where earlier a hearth was seen ablaze. Old age and death stalked mankind like beasts of prey. People attached undue importance to things that have no substance. One might amass wealth, but that did not ward off fear of death. In the end everything shall have to be left behind. She found people too much obsessed with the body, embelishing it and providing sweet dishes oblivious of the fact that not even ashes of it would survive in the end. Name and fame are like water in a willow basket, they donot last. Sunk deep in the ocean of delusion people mistook the false to be the true, the self for the not-self and not-self for the self. Because of ignorance people were led away from the path of felicity, and subjected themselves to the ordeal of birth and death. Having taken up false identity, man is groping in the dark like one blind. There can be no peace until and unless ignorance is dispelled by the recognition of Śiva as one's own self as of the universe.

Lalla was not a stranger to the realm of spirituality. She was a born saint belonging to an occult order quite distinct from the common run of saints. Like Buddha she brought with her memories of several of her past incarnations. In one of her *vaaks* (No-26) she plainly admits that she was known to her Lord at the beginning of creation and enjoyed His favour. This *vaakh* is highly significant as it suggests that she was among the chosen few who held a clear assignment from the Lord to help deserving souls in their spiritual endeavour in keeping with the plan of nature. She maintained close contact with all seekers, who needed her guidance to ensure their progress on right lines. It is said that Nund Ṛśi refused to suck his mother's breast when born.

Lalla somehow repaired to his mother's bedside, and accosted the baby saying. "You were not ashamed of coming into the world ; why do you shy away from sucking your mother's breast ?" At this he is said to have started sucking his mother's breast like any other baby. She was born with a mission which she discharged effectively through the medium of her *vaakhs* as well as her personal example of a controlled life. She gave proof of her superior mind and spiritual attainments in her very early life and held out promise of a great future. Undoubtedly, she was a messenger from God, commissioned to convey a gospel of love and universal brotherhood. Many myths, legends and miracles were woven round her name, which indicate the reverence in which she was held by Hindus as well as Muslims. The famous saint poet, Sheik Nur-ud-din Wali held her in high esteem and reverence. Says he :-

> That Lalla of Padmanpur--she drank
> her fill of divine nectar.
> She was indeed an *Avatara*.
> O God, grant me the self-same boon.

Lalla's work as a saint poet is without a parallel. She was a creative genius, who expressed her feelings and experiences in beautiful quartrains known as *vaakhs*. They were not composed for publicity or as a contribution to literature, but are spontaneous outpourings of a master mind given to uplift of people caught within the morass of ignorance. They represent in moving language not only her spiritual experiences but also her re-action at the sight of inequality and injustice obtaining all around. They contain moral lessons of great value exhorting people not to be carried away by the lure of material comfort or become too much obsessed with the body, as these donot endure, and cannot ward off fear of death. She stressed a life of moderation and inner quest.

HER RELIGION. Lalla was a devout follower of Śaivaism. Early in her life she met her spiritual guide in the person of *Siddha* Sri Kanth, who is said to have descended in direct

lineage from Vasugupta, the founder of Kashmir Śaivaism in its present form. From a study of her sayings it becomes abundantly clear that she was well versed in all branches of the learning of her times including Śaiva philosophy and its practical aspect of yoga. She had inherited all the catholicity of that religion, and her sayings, therefore, did not conflict with teachings of sufi saints. She did not discriminate between a Hindu and a Muslim on grounds of religion, and exhorted people to follow her example, rising above narrow minded considerations in dealing with one another. It did not matter by what name God was called--be it *Śiva*, ***Viśnu***, ***Brahma*** or even ***Buddha***. Born in a family, full of the traditions of scholarship and piety, she was initiated in the doctrine and the practice of ***Trika*** philosophy. There is no evidence of any external influence on her life or teachings. What she preached and practised is already present in ***Trika*** religion, and it is wrong to conclude that she had absorbed the essentials of sufi thought. What she preached was Śaiva philosophy pure and simple and not an admixture of Hindu and Muslim thought. She preached nothing outside Śaivaism, which she actually practised in her life. She was God intoxicated, and her passionate longing for God-realization was rewarded in her very lifetime. That is why her influence has been so wide spread and enduring.

Lalla's religion is more an affair of the heart than of the head. Salvation is possible not through the faculty of reasoning but through intelligent devotion, which alone is capable of throwing open the portals of liberation. ***Bhakti*** is loving God with all our being and obedience to His will. All other disciplines recommended by ***śastras*** are contributory factors and donot ensure liberation by themselves. The highest type of ***bhakti*** is identical with the highest state of knowledge. He who subdues the three highway robbers of greed, lust and conceit is eligible for God-realization. Recitation of holy scriptures and telling of beads are meaningless unless the sense of duality is overcome and one regards all others as one's own self.

Lalla's devotion is not one that envisages worship of a personal god or goddess outside oneself. Śiva is no other than

one's own self, who must be worshipped with flowers of love and faith without the necessity of any material accessories such as *kuśa* grass, sesamum seeds, flowers and water. When everything in the world is Śiva what is there that can be offered to him in worship? Even the worshipper is not different from the object of worship. Constant awareness of the self is the only worship befitting the Lord. Practice of religion does not lie in ceremonial rites nor providing for bodily comfort, but in self-contemplation and doing good to others with utmost humility.

We shall be able to appreciate Lala better if we understand some of the basic tenets of Kashmir Śáivaism, which formed the background of her life and teachings. In this system the highest metaphysical principle is ***Parma Śiva***, who is to be realised in His two aspects. One is His static state in which He is eternal, changeless, pure consciousness and bliss, The other is His dynamic aspect by virtue of which He manifests the infinite variety of phenomena. He is ***Śiva*** in the first and *śakti* in the second. Both of these aspects are inseparable from each other. There is no essential difference between the individual self and the universal self known as Śiva. The aim of human life is to realize this identity. The worldly man is the victim of various ailments and sorrows. Caught within the trammels of the mind and the senses he has lost not only his freedom but also his very identity with the result that he associates himself with the body and other coverings. This mistaken identification with the psycho-physical organism is what constitutes bondage, which can be destroyed by recognition of one's true self. This is the ultimate goal of life. Bondage is nothing but false identification with the not-self as a result of which man takes pleasure in the enjoyment of sense objects, thus subjecting himself to the cycle of births and deaths. Liberation is nothing but recognition of one's true self as an embodiment of consciousness and bliss as distinct from the body-mind complex. No arduous practices have been prescribed for self-realization. Simple praotices backed by devotion have been advised. A man of realization finds delight in the self and not in senses, and remains in constant awareness of the self. Those who constantly

meditate on Śiva are called ***jīvanmuktas***, liberated while still living. They will not be re-born in the world. Realization must be attained while still living. Lalla did not believe in liberation after death.

Control of mind and Pranas

The greatest hurdle in spiritual progress is a wayward mind. Lalla likens it to a steed, fast moving and able to cover vast distances within the twinkling of an eye, and needs to be reined in and directed towards the path of immortality. It is only in the stillness of the mind that the Ultimate shines just as pebbles at the bottom of a spring are clearly visible when the water is clean and unruffled. The mind is restless because it cannot derive full satisfaction from pleasures of sense, and is, therefore, hankering after something more absorbing. It leaves one object and goes on to another just like bees flying from one flower to another in search of honey. It is looking for perfect repose, and will continue to be restless until it loses itself in the bliss of consciousness. It will not be satisfied even if a kingdom is gained nor can sweet dishes and fine apparel appease it. Yet, a man of discrimination can control it with the bridle of consciousness after breaking the two wings of ***prāna*** and ***apāna***. He alone can rest in peace who can hold the senses and the mind under control, is free from attachment and dead to all sorts of desires. The dizzy heights of realization can be attained when the mind is purged of all impurities through constant contemplation of the self.

The innermost reality behind everything in the universe is consciousness. It is consciousness that has transformed itself into the mind and ***prānas***, the vital energy centred in the body principally in the form of ***suśumnā nādi*** which holds a key position in it. Both the ***prānas*** and the mind permeat the whole body, and are inextricably related to each other. If one is controlled the other is controlled automatically. They animate the senses and enable us to experience pleasure and pain. The mind works in combination with ***vyāna*** which is present in all parts of the body. The uneven movement of ***prāna*** and

apāna creates restlessness in the mind. Through the practice of yoga the rhythm of the breath is slowed down and it becomes even.

Suśumnā nādi is situated within the spinal cord extending from *mūlādhāra* at the base right upto *sahasrara* in the crown of the head. It is a part of the subtle body and not of the physical body. It is through this that *kundalini* rises upwards to meet her consort Śiva in the thousand petalled lotus of *sahasrara*. It is like the central rib of a *palaśa patra* from which thousands of *nādis* originate and spread out in the whole body. Within this there are six centres of energy called cakras or lotuses. These are.—

1. *Mūlādhāra* at the base of the spinal cord.
2. *Svādhishthāna* at the base of the reproductive organ.
3. *Manipur* in the region of the navel.
4. *Anāhata* in the region of the heart.
5. *Viśuddha* in the region of the throat.
6. *Ājña* between the two evebrows.

There are two other *nādis* running parallel to *suśumnā*. They are known as *idā* and *pingalā Idā* is on the left and *pingalá* on the right. *Prāna* flows through the former and *apānā* through the latter. The two breaths are always active, but when through the practice of yoga they are balanced, the central channel becomes active and *udāna śakti* rises through it bringing about *turiya*, the fourth state of consciousness. All the channels join at the two petalled lotus of *ājna* between the two eye brows, which is symbolically called *triveni*, the confluence of Gangā, Yamuna and Sarasvati. Normally *kundalini śakti* lies dormant in *mūlādhāra cakra*. Awakened by yogic exercises it cuts her way through the six *cakras* to meet her consort Śiva in *sahasrara*. *Prāna* performs various roles in the body, and has got various aspects which are known by different names. *Prāna* is the vital air which goes upwards while *apāna* goes down in the body towards anus, and expels all waste matter. *Samāna* helps in the assimilation of food. *Vyāna* is the power of movement

present everywhere in the body by means of 72000 ***nādis*** originating from the ***suṣumnā***. U***dāna*** is the ***śakti*** that moves upwards in the ***suṣumnā*** bringing about the state of ***turīya***.

The path of spirituality is beset with all sorts of obstacles, which hinder spiritual progress. One has to grapple with forces of nature—five ***prāṇas***, ten ***indriyas*** and above all their Lord, the mind, to bring them under control and to push forward towards the goal. All these faculties must be made to function in unison towards a common goal, and not allowed to run away after their respective objects. Then there are the highway robbers of greed, lust, anger and pride, which must be slain so as to make the journey safe and secure. Lalla calls them murderous demons ready to aim their darts on innocent wayfarers, and thus block their further progress. One must meditate on the inner self after slaying desire and stilling the mind by giving up all vain imaginations. Mind control, however, is not the sure way to success in the spiritual field unless it is tempered with devotion. There is a great impediment which most yogis have to contend with. It is known as ***śunya bhūmi***, a sort of wilderness between the world of senses and that of consciousness, in which many a ***sādhaka*** has floundered. It is a state of negative experience like deep sleep and must be negotiated in order to be able to gain clear insight into the domain of the inner world. It needs intense effort coupled with divine grace to cross it. It is this state that Lalla alludes to in unambiguous words in vaakhs No. 74 and 103. She found the gate bolted, but did not get disheartened. Rather, her yearning deepened all the more with the result that she paused there itself in absolute surrender and constant vigil till the gate was flung open. Let us recall the experience in her own words :—

I traverśed the wilderness of the void alone.
I, Lalla, lost all reason and sense.
Unexpectedly, I became aware of myself,
and, lo, out of weeds a lotus bloomed for me.

Lalla's '***Sādhana*** Lalla gives us clear indications asto the course of ***sādhanā*** followed by her, and which enabled her

to survey the sky and the region of light and to get merged in the lake of immortality. She attained oneness with the light of consciousness by means of the mystic syllable *OM*, and was thus able to overcome the fear of death. This is known as ***pranava upasana***, a highly occult form of worship, known only to the few adepts who have successfully practised it. Says she, "He who meditates on the mystic syllable *Om* in the region of the navel, remembers this one mantra, viewing his body as comprising the whole of cosmos, what need has he for a thousand other ***mantras***?" She also makes mention of the ***hamsa mantra*** which consists of the two syllables of ***ham*** and ***sah***. These are repeated by yogis co-ordinating them with the incoming and outgoing breaths. ***Prāna*** rises at the heart and ends at a distance of twelve fingers from the nose. The two points within which ***prāna*** moves are coiled ***dvādaśānta***. The first is called inner ***dvādaśānta*** and the second as the outer one. These are the two points where yogis concentrate with the help of the ***mantra*** which automatically becomes ***soham*** (I am that) during the practice. At each of these points there is a split second in which ***prāna*** remains still and this interval is used by seekers as the nearest door to the inner world. This is why Lalla calls ***dvādaśānta*** as the abode of God. She also alludes to the unstruck sound of ***anāhata***, which makes an excellent object of concentration in the initial stages if ***sādhanā***. This is the sound of ***OM*** automatically produced by the movement of ***prānas***. Lalla calls it the bell of truth, and seems to have started her ***sādhanā*** with it. When one tries to concentrate on this sound one hears different kinds of sounds that mark the progress of the ***sādhaka*** on the path.

Lalla narrates her own struggles on the path of yoga. For love of God she set out toiling day and night. The soles of her feet wore off on the roads while she wandered in His quest. In the mortar of love she ground her heart and roasted it in the fire of love. This enabled her to overcome all evil tendencies. In life she did not seek power or pelf. Moderate in food and drink, she lived a controlled life, bore her lot patiently and loved God. She was indifferent to praise or blasphemy. As a true devotee of Śiva she did not

feel hurt. She practised what she read, and learned what she did not read. By constant practice she forgot all *śastras*, and was led to the realization of the self as consciousness and bliss. Renouncing fraud, untruth and deceit, she taught the mind to see the one in all beings. Foulness from her mind was cleared like ashes from a mirror. She strove beyond her strength till recognition came to her unmistakably clear, and she found the *Pandit* in her own house. When she saw Him the realization came to her that He was all and she nothing.

Lalla burnt the impurities of her mind, and by constant practice of yoga brought together the *prānas* coursing through the ten *nādis*. She cut her way through the six forests and came upon the digit of the moon in the *sahasrara*, and saw *Śiva* and *Śakti* joined as one. Overwhelmed with joy she got immersed in the lake of nectar dripping from the mystic moon. Thereafter whatever she did became worship of the Lord, whatever her tongue pronounced became mantra and whatever her body experienced became *sādhanā* of *Parma Śiva*.

Lalla did not favour animal sacrifice or idol worship. She stressed blending the mind with the *prānas*. She attached no importance to supernatural powers and miracles and condemned them as fraud and jugglery. She also reproached those who felt satisfied with external forms of religion as well as rites and rituals associated with it.

Lalla's Teachings. Lalla says that realization is not far to seek nor difficult of attainment. Being very near one must contemplate on the self within and not stray outside. When greed and delusion are destroyed the body will shine with the light of wisdom. The body itself is the abode of the Lord, and as such we must direct our gaze within and not seek Him outside. It is fruitless to seek God in temples and places of pilgrimage outside oneself. The body must be regarded as the temple for the worship of God. Says she :—

Why are you groping like one blind ?
If you are wise enter within ;
Śiva is very much there,
go not here and there.

One must try to realize God in this very body by right understanding and intelligent devotion. The body is an essential vehicle of ***sādhanā*** especially for one given to yogic practices involving control of ***prāna*** and concentration on different ***cakras*** culminating in the awakening and rise of ***kundalinī śakti*** through the central channel of ***suṣumnā*** to join her consort Śiva in the thousand petalled lotus of ***sahasrara*** situated in the crown of the head. God is within and without but realization must start from within. Unless God has been realized within it is not possible to see Him outside. One's centre of being is the closest door to God. If one cannot enter from there one cannot enter from anywhere. The practice starts by closing the senses to external infiuences, and ends by opening them to find Śiva everywhere and in all quarters. Lalla would have us pass from the life of the senses into the world of consciousness. This involves relentless effort which is another name of yoga. It is not something to be learnt from books but from a ***guru*** who has successfully practised it, and realized the self within. It is not an outcome of ascetic practices. The portals of liberation are only gained by devotion. Those who are too much engrossed in worldly cares forsaking the name of God are not qualified for liberation. Divine grace, however, is an essential ingredient of success in spiritual fulfilment. One must, therefore, invoke the Lord's grace for the success of spiritual endeavour.

Lalla did not believe in renunciation of worldly life or retiring into a forest retreat as of help in spiritual success. Worldly life is no bar to liberation. One can attain realization while actively engaged in worldly affairs. It is no use smearing the body with ashes, and becoming a hermit. Says she, "If due to passage of time your vain thoughts get dissolved and you realize the Lord as omnipresent and yet stainless it matters not if you stay at home or in a hermitage living the truth you have known." Life is not to be renounced but transformed. One can live the life of a householder without getting lost in the wilderness of worldly allurements. Renunciation of worldly life is another name of escapism and cowardice and is not favoured. One must be

courageous enough to face the challenges of life. What must be renounced is ***abhiniveśa***, that is, to regard something as ours which in reality does not belong to us or to identify ourselves with what we are not. The cause of all our troubles is ego, which must be renounced. He who gives up ego lives ecstatically turning sensuous enjoyment into yoga. Constant awareness of the self is his meditation.

Lalla cautions us against being too much infatuated with the body, adorning it and providing sweet dishes and fine apparel as it is destined to be reduced to ashes in the end. Neither should it be made to suffer for want of food or drink, but properly looked after. Salvation cannot be attained by self-torture, ascetic practices or renunciation of household life. One must be moderate in food or drink. Overeating, she says, will lead us nowhere while not eating will give rise to conceit. Clothes must be worn just to ward off cold and eating just to live. Moderation and non-attachment are the key-note of her teachings. A true seeker is he, who follows the ***guru's*** word with honest faith and constantly meditates on Śiva with single minded devotion.

Human effort is limited in scope and does not hold the key to liberation. It is only the Lord's grace that can ensure success. As a matter of fact, realization is more a gift from God than the outcome of human effort. Spiritual effort itself must be God inspired. The faculties available to a man are too poor for the job. In her picturisque imagery Lalla compares her efforts to the act of towing a boat across the ocean with a rope of untwisted yarn. In the initial stages of her spiritual life she was feeling home-sick, so to say, and in her earnestness felt that her efforts were going waste like water placed in plates of unbaked clay. She, therefore, felt that the only way of crossing the boundless ocean of existence was to invoke God's grace. This is what goes by the name of ***śaktipāt*** (descent of ***śakti***) which she received in abundant measure in due time.

Self-realization is to die while still alive. By right practice of the art of living death will lose its sting. When a man grows spiritually perfect he beholds the world of the living and the lifeless as nothing but Śiva, losing all sense of

duality. There are no words for the deepest experiences. Śiva can be experienced in the depth of silence. The characteristic marks of the man of realization have been described by Lalla as under :—

> He who regards others as much as himself,
> who does not distinguish between night and day,
> whose mind is free from duality,
> he alone has seen the Lord.

When the highest state of realization is attained, the dividing line between the subject and the object is obliterated. There is no contemplation or an object of contemplation, no word or thought. The light of consciousness reigns supreme Everything becomes one with it, all objects appearing as nothing but Śiva. A man of realization, though knowing everything, behaves like an idiot, and though hearing and seeing, behaves as if he is deaf and blind. Lalla does not believe in liberation as a posthumous award. If one eannot realze God in this life how can he realize Him after death ? A *jīvanmukta* is he who has experienced the bliss of consciousness while alive, regarding all beings as himself while constantly repeating the name of Śiva. This is a state in which all effort is forgot. The devotee recognises himself as Śiva. Whom will he worship ?

(1)

आमि पन् सद्रस नावि छस लमान,
कति बोज़ि दय म्योन म्यति दियि तार ।
आम्यन टाक्यन पोनि् ज़न शमान,
ज़ुव छुम ब्रमान गर् गछ़हा ॥

With a rope of untwisted yarn
am I towing my boat on the ocean.
Would that God heard my prayer and
ferry me across safely.
Like water in unbaked plates of clay
my efforts are going waste.
How I wish I would reach home !

(2)

लुलिथ[1] ललिथ वदय ब् वाय,
च्यता मुहुच[2] प्ययिय माय ।
रोज़िय नु पतु लोहलंगरच[3] छ़ाय,
निज़ स्वरूप क्या मोठुय हाय ॥

Gently and gently shall I weep for you, O Mind.
You have been caught under the spell of delusion.
Even the shadow of worldly possessions will not stand
by you.
Alas, you have lost your own identity !

1. Gently and gently, 2. of delusion, 3. of worldly possessions.

(3)

तलु छुय ज़्युस तय प्यठु छुख नचान,
वनतु मालि मन किथु पचान छुय ।
सोरुय सोम्बरिथ यति छुय म्वचान,
वनतु मालि अन्न किथु रोचान छुय ॥

There is a pit below and you are dancing overhead.
Tell me, O Dear, how you are reconciled to the situation.
Everything amassed by you shall have to be left behind.
Pray, how do you relish your food ?

(4)

हचिवि हारिंजि[1] प्यच्युव कान गोम,
अबख[2] छान प्योम यथ राज़दाने[3] ।
मंज़बाग बाज़ुरस कुल्फु रोस वान गोम,
तीर्थु[4] रोस पान गोम कुस मालि ज़ाने ॥

For a wooden bow I got an arrow of rush grass, and
an unskilled architect for this royal mansion.
In the midst of a market place I became a shop
without lock.
I am left without a preeeptor, who can realize my plight ?

1. Bow, 2. unskilled, 3. Palace, 4. (Sanskṛt) Preceptor, remedy, guide.

(5)

आयत वते ग्रयस न वते,
स्वमन[1] स्वथे लूसुम दोह ।
वुछुम चंदस हार न अथे,
अथ नाव तारस दिम क्या ब ॥

I came by the highway, by the highway I returned not.
The day failed me midway on the embankment.
My pockets I searched, not a *cowrie* could I find.
Ah me ! what shall I pay for thc ferry fee ?

1. Central channel of ***suśumnā***.

(6)

क्याह कर पांचन दहन त काहन,
व्वख्युन यथ ल्यजि यिम कुरिथ गय ।
सारिय समुहन यिथ रज़ि लमुहन,
अद क्याज़ि राविहे काहन गाव ॥

Alas ! the five, the ten and the eleventh
scraped this pot and went away.
Had they all come and pulled the rope together
why should the eleven have lost the cow ?

(7)

अछ़ान[1] आय[2] त़ गछ़ुन गछ़े,
पकुन[3] गछ़े द्यन क्योह राथ ।
योरय[3] आय तूरि गछ़ुन गछ़े,
कैंह नतु कैंह नतु कैंह नतु क्याह ॥

Life is declining, let us depart.
Walking night and day we must go whence we came
There is a meaning in all this,
Oh, what is the mystery ?

1. Declining, 2. Life span, 3. Whence (the abode of *Śiva*)

(8)

आयस कमि दिशि तु कमि वते,
गछ़ु कमि दिशि कवु ज़ानु वथ ।
अंति[1]: दाय[2] लगि[3] तते,
छ़म छ़निस फ्वकस क्वसु सथ ॥

What is the direction I came from and what the way ?
Wither I must go, I donot know the way.
It is only the right initiation that can avail in the end.
What reliance is there on mere breath control ?

1. In the end, 2. Guidance, initiation, 3. Will be of help.

(9)

गाटुला अख वुछुम ब्वछि सुति मरान,
पन ज़न हरान पोहुनि वावु लहु ।
नेष्बोद[1] अख वुछुम वाज़स मारान,
तनु लल बु प्रारान छेन्यम मा प्राह[2] ॥

I saw a wise man starving to death,
emaciated like a withered leaf falling in the winter wind.
Also I saw a fool beating his cook
(who could not prepare food of his taste).
Since then I, Lalla, am waiting for the day
when my lure of the world breaks up.

1. Fool. 2. Lure of the world, obsession.

(10)

दमी डीठुम नद[1] वहुवनी[2],
दमी डयूठुम सुम[3] नतु तार[4] ।
दमी डीठुम थुर फ्वलवनी,
दमी डयूठुम गुल नतु खार ॥

Now I saw a river flowing,
Now neither a bridge nor a ferry.
Now I saw a plant in full bloom,
now neither a flower nor a thorn to be seen.

1. Stream, 2. Flowing, 3. Bridge, 4. Ferry.

(11)

दमी डीठुम गज[1] दज़ुवुनी,
दमी डयूठुम दुह नतु नार ।
दमी डीठुम पांडवन हुज़ माजी,
दमी डीठुम क्राजी मास ॥

Now I saw a hearth ablaze,
now neither fire nor smoke.
Now I saw the mother of Pandavas,
now was she a potter's aunt.

1. Hearth.

(12)

चामर छतुर रथ सिहासन,
ह्लाद[1] नाटि[2] रस तुलु[3] प्रेंख ।
क्या मानिथ यति थिर[4] आसुवुन,
कवु जनु कासिय मरननि शांख[5]

Fly whisk, sunshade, chariot and royal throne,
merriment and entertainment of theatre and cotton bed
—Which of these you think is lasting here ?
Will these ward off fear of death ?

1. Merriment, 2. Entertainment of theatre, 3. Cotton bed,
4. Lasting; 5. Fear.

(13)

कव बोडुख मुह बव सुदर.दरे,
सोथ लुहरिथ प्ययिय तमु पांख[1] ।
यमु बठ[2] करुनय कालि छोरुदरे,
कव ज़न कासिय मरुननि शांख ॥

Why have you come under the cascade let loose
by the sea of delusion ?
Having dismantled the embankment
(which should have saved you)
you have got stuck in the quagmire of ignorance.
When the hour strikes the sodiers of *Yama* will drag you
away.
How can you overcome the fear of death ?

1. Mire (Sanskrit Pank), 2. Soldiers.

(14)

हा च्यता कव छुय लोगमुत परुमस[1],
कवु गोय अपुज़िस पज़्युक ब्रोंत ।
दुशि[2] बोज़ कोरनख वश परुदमंस,
यिनु गछनु ज़्यनु मरनस क्रोंत[3] ॥

My soul, why have you become fond of the not-self ?
Why have you mistaken the false for the true ?
It is ignorance that has bound you to the alien path
and subjected you to the ordeal of coming and going,
birth and death.

1. Infatuation with the not-self, 2. Ignorance, 3. Subjected to

(15)

हा मनशि क्याज़ि छुख वुठान स्यकि लवर[4]
अमि रटि[2] हा मालि पकिय न नाव ।
ल्यूखुय यि नारानि करमनि रेखि,
ति हा मालि ह्यकिय फीरिथ नु कांह ॥

O man, wherefore are you trying to twist a rope of sand ?
You cannot tow your boat with it.
Whatever God has written in your line of fate
no one is competent to obliterate that.

1. Rope, 2. Grip, rope.

(16)

चरमन[1] चृटिथ दितिथ पुनि[2] पानस,
त्युथ क्या वव्योथ फलिही सोव[3] ।
मुडस व्वपदीश गुय रींज़ि डुमटस,
कनि[4] दांदस गोर भापरिथ रोव ॥

You have cut your own skin and fastened it with pegs.
What have you sown to reap a rich harvest ?
To give a piece of advice to a fool is like throwing
marbles on a dome which is bound to rebound.
Feeding a bull on jaggerv does not pay.

1. Skin, 2. Pegs, 3. Abundant, 4. Bull of a particular colour.

(17)

नियम[1] क्योंथ गर्बा[2],
च्यतस प्ययिय कर्बा ।
मरन् ब्रोंठ्य मरबा,
मुरिथ मरतब् ह्रिय ॥

You had taken a vow while still in the womb;
when will you recall that ?
Die while still alive,
you will attain the highest state after death.

1. Vow, 2. In the womb.

(18)

मुडस ग्यानुच कथ नो वुनिज़े,
खरस गोर दिनु राविय दोह ।
स्यकि शाठस ब्योल नो वविज़े,
रावुरि ज़ि नु कोम याजन तील ॥

Talk not of higher truth to a fool.
To feed an ass on mollases is to waste time.
Sow not seeds in sandy shoals
nor waste your oil on cakes of bran.

(19)

दछिनिस ओबरस ज़ायुन[1] ज़ानहा,
सदरस ज़ानहा कडिय अठ[2] ।
मंदिस[3] रूगियस वैद्युत[4] ज़ानहा,
मुडस ज़ानिम न वनिथ कथ ।।

I might be able to diffuse the southern clouds,
I might be able to drain the ocean,
I might be able to cure one suffering from leprosy,
but it is beyond me to teach a fool.

1. Diffuse, 2. Drain out, 3. A leper, 4. Treatment.

(20)

ट्योठ मोदुर तय म्यूठ ज़हर,
यस युथ छुनुख जतन[1] बाव[2] ।
यमि यथ कर्य कल त कहर,
सु तथ शहर वातिथ प्यव ।।

What is bitter appears sweet to one,
To another what is sweet appears as poison.
It all depends on the effort and choice involved.
Whoever is intent must reach the city of his choice.

1. Effort, 2. Choice, preference.

(21)

ग्वरन वोतुनम कुनुय वचुन,
न्यबुर् दोपनम अंदर अचुन ।
सुय गव ललि मे वाख तु वचुन,
तवै मे ह्योतुम नंगय नचुन ॥

My *guru* gave me this one precept :
'withdraw your gaze from without,
and concentrate on the self within'.
That became the turning point in Lalla's life,
and naked I began to dance.

(22)

राजस बाजि[1] यमि करतल[2] पाजि[3],
स्वर्गस बाजि छुय तफ तै दान ।
सहजस बाजि यमि ग्वर् कथ पाजि[4],
पाप प्वनि बाजि छुय पनुनुय पान ॥

He who wielded the sword could claim a kingdom,
Paradise is gained by penance and charity.
The Supreme is gained by him who follows the *guru's* word.
Man himself reaps the fruit of pious or sinful deeds.

1. Claimant, 2. Sword, 3. Wielded, 4. Follows.

(23)

नाबुदि् बारस अटुगंड ड्योल गोम,
दिह[1] कान हांल गोम ह्यकु कह्यो ।
ग्वरु सुंद वचुन रावन त्योल[2] प्योम,
पहलि रोस ख्योल गोम ह्यकु कह्यो ॥

The sling of my candy load has loosened;
my upright frame has bent double;
how can I carry the load ?
The word of my ***guru*** has been an experience of
painfull loss.
I have become a flock without a shepherd.
How can I bear it ?

1. Upright body, 2. Carbuncle, pain of loss.

(24)

ग्वरस पृछ़ाम सासि लटे,
यस नु केंह् वनान तस क्या नाव ।
पछ़ान पृछ़ान थचिस तु लूसुस,
केंह् नस निशे क्याह् ताम द्राव ॥

A thousand times I asked my ***guru*** :
'What is the definition of him who has no name ?'
Asking and asking I got tired.
It seems to me that the nameless unknown
is the source of the something known to us.

(25)

ज़नुम प्राविथ व्यबव ना छोंडुम,
लूबन बूगन बरुम नु प्रय ।
सोमुय आहार स्यठाह ज़ोनुम,
चोलुम दूखु घाव पोलुम दय ॥

Having taken birth I did not seek power or pelf
nor did I hanker after pleasures of sense.
Moderate in food and drink, I patiently faced the storm of adversity,
and remained devoted to God.

(26)

आयस ति स्योदुय गछु़ ति स्योदुय,
स्यदिस होल मे कर्यम क्याह ।
बु तस आसुस आगरय[1] व्यज़ुय[2],
व्यदिस तु व्यंदिस[3] कर्यम क्याह ॥

Straight I came and straight shall I return.
What can a crooked person do unto me ?
I was known to Him at the very source.
What can anyone do to me as I am already familiar to Him and a loved one too.

1. At the source or beginning of time, 2. Known, 3. Dear one.

(27)

ख्यन ख्यन माल्यो कुन नो वातख,
न ख्यन गछ़ख अहंकारी ।
सोमुय ख्य मालि सोमुय आसख,
समि ख्यन मुच्रनय बरन्यन[1] तारी[2] ॥

Eating too much will lead you nowhere,
not eating will make you conceited.
Be moderate in eating and you will become even minded.
Because of moderation the gates will be unbolted to you.

1. Gates, 2. Door pins.

(28)

च़ालुन छु वुज़मल त त्रय्य,
च़ालुन छु मंदिन्यन गट्कार ।
च़ालुन छु पान पनुन कड़ुन ग्रटय,
ह्यत मालि संतूरा वातिय पानय ॥

Patience is to bear lightning and thunder,
Patience is to endure darkness at mid-day.
Patience is getting through the grinding mill,
Be patient whatever befalls, O dear,
and He will surely come to you.

(29)

च़लॖ च्यु॒ता व्वंदस बयि मो बर,
चोव च्यिथ[1] करान पानॖ अनाद[2] ।
च़े को ज़नॖनि ख्यो॒द[3] हरि कर,
कीवल तसुंदय तारुक[4] नाद ॥

Fear not, O wayward Mind,
The beginningless Himself is taking care of you.
Who knows when His redeeming will appease your hunger,
and ferry you accross the ocean of the world ?

1. care, 2. Beginningless God, 3. Hunger,
4. Redeeming call.

(30)

ख्यथ गंडिथ शमि ना मानस,
ग्रांथ[1] यिमव त्रा॒व तिम गु॒य खसिथ ।
शास्त्र बूज़ि ज़ि यमॖ[2] बंग क्रूर,
सुना पो॒च़ तॖ[3] द॒नी ल॒सिथ[4] ॥

Food and raiment donot pacify a restless mind.
Those who gave up false hopes reached the top.
Having heard of the cruel ways of *Yama* as described in ***Śastras***
the fortunate person not living on false hopes attained bliss.

1. False hopes, 2. The ways of Yama, 3. Fortunate,
4. Happy.

(31)

कंद्यो[1] करख कंदि कंदे,
कंद्यो करख कंदि व्यलास[2] ।
बूग्य मीठ्ि दितिथ यथ कंदे,
अथ कंदि रोज़िय सूर नतु सास ।।

O embodied one, should you be too much obsessed
with your body,
embellishing and adorning it and providing sweet dishes,
of this body not even ashes will endure.

1. Kanda, body, 2. embellishing.

(32)

स्वमतु[1] गारुन मंज़ यथ कंदे,
यथ कंदि दपान स्वरूप नाव ।
लूब मुह च़लिय शूब यियि कंदे,
यथ्ि कंदि तीज़ तय सोर प्रकाश ।।

With a loving heart search within this very body.
This body is known as the abode of the Supreme self.
Greed and delusion dispelled, this very body
will acquire grace and a halo of illumination

1. With a loving heart.

(33)

यवु तूर चलि तिम अंबर[1] ह्यति[2],
ख्वछि यवु चलि तिम आहार अन्न ।
च्यतु नृपु स्वव्यचारस प्यतु,
च्यता दिहस वान[3] क्या वन ॥

Only such clothes are helpful as ward off cold.
Such food alone is beneficial as can appease hunger.
Give this counsel to the body, o king of the Mind,
and contemplate on your own self.

1. Clothes, 2. Beneficial, 3. Counsel.

(34)

त्रेशि ब्वछि मो क्रेशिनावुन,
यालि छ्वयि[1] तालि संदारुन[2] दिह ।
फट चोन दारुन त पारुन,
कर व्यपकारुन स्वय छय क्रय ॥

Let it not suffer from hunger or thirst;
take care of the body when famished.
Fie on your acts of concentration and religious
Do good to others, that is your true religion.

1. Gets famished, 2. Take care of.

(35)

अथ् मबा त्रावुन खर बा,
लूक् हुंज़ क्वंगवार ख्ययिय ।
तति कुस बा दारिय थरबा,
यति नुनिस[1] करतल[2] प्ययिय ॥

Donot let loose the donkey,
lest it should browse on another's saffron field.
Who will bare his back there
to receive sword thrusts for you ?

1. Bare back, 2. Sword.

(36)

यमि लूब मन्मथ[1] मद चूर मोरुन,
वतनाश[2] मारिथ तु लोगुन दास ।
तमी ईश्वर सहज़[3] गोरुन,
तमिय सोरुय व्यंदुन सास[4] ॥

He who slays the three highway robbers, greed, lust and pride,
and remains in utter humility serving his fellow beings
it is he who seeks out the Lord spontaneously
rejecting all else as mere ashes (worthless).

1. Lust, cupid, 2. Highway robbers, 3. Spontaneous, effortless, 4. Ashes, worthless.

(37)

मारुख मार् बूथ काम क्रूद लूब,
नतु कान बरिथ मारनय पान ।
मनै[1] ख्यन दिख स्वव्यचार् शम,
व्यशय तिहुंद क्या क्युथ दोर ज़ान ॥

Slay your mortal foes—lust, greed and anger
or they will shoot you dead with their darts.
Feed them not and attain peace by self-contemplation.
Understand what their target is and how strong they are.

1. Little or no food.

(38)

गाल[1] गाडिन्यम बोल[2] पडिन्यम,
दुपिन्यम तिय यस युथ रोचे ।
सहज़[3] क्वसुमव पूज़ करिन्यम,
बु अमलानि[4] कस क्या म्वचे ॥

Let them abuse me or call names,
Let them say whatever suits them.
They may even worship me with lovely flowers.
What do they gain thereby spotless that I am ?

1. Abuse, 2. Names, 3. Lovely, 4. Spotless.

(39)

आसा बोल पड़िन्यम सासा,
मे मनि वासा खीद[1] ना ह्ये ।
योदवय शंकर बरवुच् आसा,
मकुरिस[2] स्वासा मल क्या प्यये ॥

Let a thousand mouths abuse me.
If I be a true devotee of ***Śankara***
I shall not feel hurt in my mind.
How can ashes soil a mirror ?

1. Pain, 2. Mirror.

(40)

मूढ[1] जानिथ[2] तु पश्यथ[3] लाग,
जोर तु कोल श्रुतवुन[4] जड़ रुपि आस ।
युस युथ वनिय तस त्युथ बोल,
सुय छुय तत्त्वविदस अभ्यास ॥

Though you know and see, be like an idiot.
Though hearing be like one dumb and deaf—an imbecile.
Speak to others as they speak to you.
This is the practice of a realised soul.

1. Like an idiot, 2. Knowing, 3. Seeing, 4. Hearing,
5. Man of realisation.

(41)

मनस त बवसरस छ्रुत,
कूप[1] निरता[2] नारॖ[3] छ्वख ।
ल्यख लजि तु बॖ ना कुने,
तुलि[4] तुल तय तूल ना कोंह ॥

In fury the mind and the ocean are alike,
constantly emitting fire of wrath.
Abusive words lose their sting, not affecting me.
Weighed on the scales of discrimination
they have no substance.

1. Wrath, 2. Constant, 3. Flame of fire, 4. Scales.

(42)

रुत[1] तॖ क्रुत[2] सोरुय फज्यम,
कनन नॖ बोज़ुन अछन न बाव ।
ओरुक दपुन यलि व्वंदॖ[3] वुज़्यम[4],
रतन दीप प्रज़ॖल्यम वरज़्नि[5] वावॖ ॥

Let good and bad come to me.
My ears will not hear nor eyes see.
When the inner call comes up in the mind
my lamp will be lighted even by the storm of adversity.

1. Good, 2. Bad, 3. In the mind, 4. Rises, 5. Adversity.

(43)

मंदछ हांकल कर छ़ेन्यम,
यलि ह्यय़डुन गेलुन असुन प्राव़ ।
आरुक[1] जाम़ करसऩ दज़्यम,
यलि अंदर्युम खार्युक[2] रोज़्यम वाऱ ॥

When shall my trammels of shame give way ?
When I shall learn to bear jibes and jeers.
When shall the mantle of dignity burn ?
When the inner pony remains calm.

1. Conceit, 2. Untamed pony, the wayward mind.

(44)

परान परान ज़्यव ताल फुजिम,
च़ेयुगि् क्रय तुजिम नु़ ज़ांह ।
स्मरन[1] फिरान ज़्यव तु़ ओंगुज गुजिम,
मनुच दुय[2] मालि च़ुजिम नु़ जांह ॥

My tongue and the palate got worn out reading and reading;
still I did not learn the practice befitting you.
My thumb and finger got worn out telling the beads of my rosary.
Yet, O dear, I have not been able to dispel duality from the heart.

1. Rosary, 2. Duality.

(45)

अव्यस्तारि[1] पोथ्यन छि हा मालि परान,
यिथु तोतु परान राम पंजिरस ।
गीता परान तु हीथा लबान,
परुम गीता तु परान छस ।

Thoughtless people read holy books as
parrots in their cages repeat 'Ram Ram'.
They read the Gita as a mere pretence.
I have read the Gita and am reading every moment
of my life.

1. Thoughtless.

(46)

परुन स्वलब पालुन द्वर्लब,
सहज़ गारुन सिखिम तु क्रूठ ।
अब्यासुकि गनिरे शास्त्र मोठुम,
चीतन आनंद न्यश्चय गोम ॥

To read is easy, but hard to practice.
To seek the self is subtle and tedious.
In the thick of practice I forgot *śastras*,
and conviction dawned on me of the self as
consciousness and bliss

(47)

परुन पोलुम अपोरुय पोरुम,
कैंसर[1] वनु वोलुम रुटिथ शाल ।
परस प्रनुम[2] त पानस पोलुम,
अदु गोम मोलूम त ज़ीनिम हाल[3] ॥

I acted upon what I read,
and learnt what I did not read.
From the forest retreat I brought down
the lion subdued as a jackal.
I preached to others and practised myself.
I them became aware and won the race.

1. Lion, 2. Preached, 3. Race.

(48)

ह्यथ कुरिथ राज फेरि ना,
दिथ कुरिय तृप्ति ना मन ।
लूब विना ज़ीव मरि ना,
जीवंत[1] मरि तय सुय द्वय ग्यान ॥

The mind will not be satisfied even if a kingdom is gained,
Nor can it have peace if you give it away.
The man free from desires will not die.
Self-realisation is to die while still alive.

1. While alive.

(49)

यि यि करम कर् थतुरुन पानस,
अर्जुन[1] वर्जुन[2] ब्ययन क्युत ।
अंति: लागि रोस पुशिरुन स्वात्मस,
अदु यूरि् गछु तूरि् छुम ह्योत[3] ॥

I have to suffer the consequences of whatever I do
even if my earnings and givings are meant for others.
If I dedicate everything to the Lord without attachment
it will be beneficial for me whereever I go.

1. Earnings, 2. Givings, 3. Beneficial.

(50)

कव् छुख दिवान अनिने बछु[1] ।
त्रुक[2] अय छुक त अंदरय अछ़ ।
शिव छुय अति् तय कुन मो गछ,
सहज़[3] कथि भ्यानि करतो पछ़ ॥

Wherefore are you groping like one blind ?
If you be wise enter within your own self.
Śiva is very much there, go not astray.
Put your trust in my simple advice.

1. Groping, 2. Wise, 3. Simple

(51)

पवन पूरिथ युस अनि वगे[1],
तस ब्वना स्पर्शि न ब्वछि त त्रेश ।
तिय यस करुन अंतिः तगे,
संसारस सुय ज़्ययि[2] नेछ़[3] ॥

He who can control the mind after inhaling
will not be troubled by hunger and thirst.
He who can do this upto the end
is born to create a name in the world.

1. Can control, 2. Is born, 3. Renowned.

(52)

च़्यथ त्वरग[1] गगनि[2] भ्रमूवुन,
निमिशि अकि छ़ंडि यूज़न लछ ।
च़ैतन्य[3] वगि ब्वदि रुरिथ ज़ोन,
प्रान अपान फुटरिथ पखुच[4] ॥

The steed of the mind roams over the skies
travelling millions of miles within the twinkling of an eye.
Yet the faculty of discrimination can control it
with the bridle of consciousness after breaking
the two wings of *prāna* and *apāna*.

1. Steed. 2. Skies. 3. Bridle, 4. Wings.

(53)

च्य़थ अमर पथि थ़ुविज़े,
ति त्ऱ़ाविथ लगि ज़ूडे[1] ।
तति च नो थ़ुविज़े[2] संद़ारिज़े,
द्रुद् शुर ति क्नछि नो मूडे[3] ॥

Direct your mind to the path of immortality.
Should it deviate from the path it will go astray.
In this path you should be firm harbouring no doubts
or fears.
Even a baby does not move in mother's lap.

1. Will go astray, 2. Donot doubt or fear, 3. Will not move

(54)

कुस मरि तय कसृ मारन,
मरि कुस तय मारन कस ।
युस हर् हर् त्ऱ़ाविथ गर् गर् करे,
अद सु मरि तय मारन तस ॥

Who will die and who will be slain ?
He who gives up the path of ***Hara***
and gets entangled in household cares.
it is he who dies and who is slain.

(55)

ग्वर् शब्दस युस यछ़ पछ़ बरे,
ग्यान्[1] वगि रटि च्यूत त्वरगस ।
यंदर्यय शोमरिथ आनंद करे,
अद् कुस मरि तय मारन कस ॥

He who has faith in the words of his ***guru***,
and with the reins of knowledge curbs the
steed of the mind holding the senses under control
tis he who enjoys peace.
Then who will die and who is slain ?

1. The reins of knowledge.

(56)

ग्रट् छु फेरान ज़ेरे ज़ेरे,
ओहुकुय[1] ज़ानि ग्रटुक छ़ल ।
ग्रट् यलि फेरि तय ज़ाव्युल नेरे ।
ग्रू वाति[2] पानय ग्रट्बल ॥

The mill turns steadily once you propel the wheel.
The pivot alone knows the secret of the mill.
Once the mill moves turning out fine flour
Grist will find its own way to the mill yard.

1. Pivot, 2. Grist, wheat.

(57)

शिव छुय थलि थलि रोज़ान,
मो ज़ान ह्योंद तु मुसल्मान ।
त्रुक अय छुख तु पान पर्ज़ुनाव,
स्वय छय साहिबस ज़ानी ज़ान ॥

Siva abides in all that exists anywhere.
Donot discriminate between a Hindu and a Musalman.
If you be wise recognise your true self;
that is the true knowledge of God.

(58)

मेुय्या कफ्ट असथ त्रोवुम,
मनस कोरुम सुय व्वपदीश ।
ज़नस अंदर कीवल ज़ोनुम,
अनस ब्यनस कुस छुम द्वीश[1] ॥

I gave up falsehood, deceit and untruth,
I saw the one in all fellow beings, and
preached the same doctrine to the mind.
What then is the inhibition in eating
the food offered by a fellow being ?

1. Inhibition.

(59)

मूडो क्रय[1] छ़य नु दारुन[2] तु पारुन,[3]
मूडो क्रय छय नु रछिनि् काय[4] ।
मूडो क्रय छय नु दिह संदारुन[5],
सहज[6] व्यच़ारुन छुय व्यपदीश ।।

O fool, right action does not lie in meditating
and religious rites
or taking care of the body.
O fool, right action does not lie in providing material
comfort to the body.
To contemplate on the self is the gospel.

1. Religious act, 2. Meditation, 3. Religious rites,
4. Body, 5. Embellishing, 6. Self.

(60)

मारिथ पांछ बूथ तिम फलहंडिय,
च़ीतन दानु तु वखुर[2] ख्यथ ।
तदै ज़ानख परमुपद चंडी[3],
हिशी खोश खोर कोति ना ख्यथ[4] ।।

First slaughter the sacrificial rams representing
the five demons (of lust, anger etc.) fattened
with the grains and cakes of self awareness.
Then only will you be able, O restless woman.
to realize the Supreme.
Thus, there will be no constraints on you.
Even the left handed practices will bring you no harm.

1. Fattened rams 2. Sacrficial cakes 3. Restless woman.
4. Harm.

(61)

व्वथ रैन्या[1] अर्चुन सखर,
अथि अल[2] पल[3] तु वखुर ह्यथ ।
योदवनय ज़ानख परमुपद अक्षर,
ह्यु शीखर ख्य शीखर ह्यथ ॥

Arise, my love, and prepare for worship
with wine, flesh and cakes in hand.
If you have knowledge of the changeless
supreme state
take and eat them in the company of follow
tantriks.

1. O my love 2. Wine 3. fleesh 4. Sacrificial cake.

(62)

ग्यानु मारग छ्य हाकुवार,
दिज़्यस शमु दमु क्रयि पनि[1] ।
लामा चक्र पोश प्रानि क्रयि वार,
क्यन ख्यन म्वचिय वार्‌य छनि ॥

The path of knowledge is a kitchen garden :
fence it with self-restraint and pious deeds.
When the sacrificial animals browse on the
garden of past actions it will become denuded.

1. Fence

(63)

शिशिरस[1] वुथ[2] कुस रटे,
कुस ब्वके[3] रटे वाव ।
युस पांछ यंदर्यंय च़टिथ च़टे,
सुय रटे गटे[4] रव[5] ॥

Who can stop water dripping from the eaves during winter ?
Who can hold the wind in his fist ?
He who can pound the senses five
can catch hold of the sun amidst darkness.

1. Winter 2. Drippings 3. Fist 4. Darkness 5. Sun

(64)

शील[1] त मान छुयय पोनि कंजे,
म्वछि यमि रोट[2] मलि योद वाव ।
होस्त युस मसवालु गंडे,
तिय यस तगि तय सुय म्यहारस[3] ॥

Like water in a willow basket are name and fame,
they dont endure.
The wrestler who can catch the wind in his fist,
or he who can tether an elephant with a fibre of hair;
he wno can do this is the real winner.

1. Name and fame 2. Wrestler 3. Winner

(65)

लज कासिय शीत न्यवारिथ,
तृन् जल् करिय आहार ।
यि कमि व्वपदीश कोरुय बटा,
अचीतन[1] वटस द्युन सचीतन[2] आहार ॥

It covers your shame and wards off cold;
has grass and water for food and drink.
Who counselled you, O foolish brahman, to offer
a living being as food to a lifeless stone ?

1. Lifeless 2. Living being.

(66)

दीव वटा दीवर वटा,
प्यठ् ब्वन् छुय ईक वाठ ।
पूज कस करख हूट्[2] बटा,
कर मनस त् पवनस संगाठ[3] ॥

The idol is but stone, so is the temple
From top to bottom it is one mass.
Whom will you worship, O imprudent brahmin ?
Try to join your *prāna* with the mind.

1. Stone 2. Imprudent 3. Union.

(67)

क्वश पोश तेल दीफ ज़ल ना गछ़े,
सत बाव् ग्वर् कथ युस मनि ह्यये ।
शम्बुहस स्वरि न्यथ पनुनि यछ़े,
स्वय दपिज़े सहज़ा[1] क्रय ।।

He who follows the ***guru's*** word with honest faith.
and constantly meditates on ***Śiva*** with devotion
needs not ***kuśa*** grass, flowers, sesamum seeds or water.
That is the natural form of worship.

1. Natural, innate

(68)

कुस पुश[1] तय क़्वस पुशानी,
कम क्वसम लागिज़्यस पूज़े ।
कमि सर् गोड दिज़्यस ज़लुदानी,
कमि सनु मंथर् शकर वुज़े ।।

Who is the florist and who the flower woman ?
What the flowers for His worship ?
From what spring may waters be drawn for
annointing ***Śiva***
What is the ***mantra*** to awaken ***Śankara*** ?

1. Florist 2. Flower woman.

(69)

मन पुश तय यछ़ पुशानी,
बासुकि[1] क्वसम लागिज़्यस पूज़े ।
शशि[2] रसु गोड दिज़्येस ज़लदानी,
छ्वपि मंथुर शंकर वुज़े ॥

Mind is the florist, devotion the flower girl.
What must be offered in worship is flowers of devotion.
and the nectar of the moon as water for bathing,
Stillness of mind is the *mantra* to awaken *Śankara*,

1. Flowers of devotion 2. Nectar of the mystic moon

(70)

गगन ज़्रुय बूतल ज़्रुय,
ज़्रुय द्यन पवन तु राथ ।
अरग ज़ंदन पोश पोनि ज़्रुय,
सोरुय ज़्रुय त लागिज़िय क्याह ॥

What should we offer you in worship
you are the sky, you the earth;
you are the air, the day and the night,
You are the sacrificial grain, the sandal paste,
you th^ flowers, the water and all that exists.

(71)

द्वादशांत मंडल यस दीवस थुजिय[1],
नासिक पवन अनाहत[2] रव ।
स्वयं[3] कल्पन[4] अंतिह् चजिय,
पानय दीव तय अर्चुन कस ।।

He who knows the regions of ***dvādaśant*** as the abode of God,
as also the ***prānas*** that move between them through the nasal passage;
he who knows the unstruck sound of ***anāhata***
all vain thoughts flee from him without effort.
Having become the Divine Himself, who else is there to worship ?

1. Abide 2. Unstruck sound 3. Without effort, 4. Vain thoughts.

(72)

अकुय ओंकार युस नाबि[1] दरे,
क्वम्बुय[2] ब्रमांडस[3] सोम गरे ।
अकुय मंथुर युस च्यतस् करे,
तस सास मंथुर क्याह् ज़न करें ।।

He who holds the one syllable Om an his navel
viewing his body as comprising the whole cosmos;
he who makes this one syllable as part of his consciousness,
what use has he for a thousand ***mantras ?***

1. Navel 2. Body 3. Cosmos.

(73)

शिव वा कीशव वा जिन[1] वा,
कमुलज[2] नाथ नाम दारिन युस ।
मे् अबलि कासितन बवु वंज[4],
सुह वा सुह वा सुह वा सुह ॥

Śiva*, *Keśava*, *Buddha or the lotus born Lord—
whatever the name—
may he cure me of the sickness of birth and death
a weak woman that, I am, be it he or he or he.

1. Buddha 2. Brahmā 3. Weak woman 4. Sickness of transmigration.

(74)

लल बु द्रायस छारान तु गारान[1],
हल मे् कोरमस रसुनि[2] शतिय[3] ।
वुछुन ह्योतमस तारि डीठिमस बरन,
मे्ति कल गनेयम तु जोगमस ततिय ॥

I, Lalla, set out in search of Him;
Singing His praises I strained my tongue a hundred times.
But when I set my eyes on Him I found His gate bolted.
This whetted my yearning all the more.
I paused there itself and remained on constant vigil.

1. Singing 2. Tongue 3. Hundreds.

(75)

लोलुकि व्वखुल वालिज पिशिम,
क्वकल[1] चुज्जिम तु रूजुस रसु[2] ।
बुज़ुम तु ज़ाजिम पानस चुशिम[3],
कवु ज़ानु तवु सुति मरु किनु लसु ।।

In the mortar of love I ground my heart.
I roasted and burned and ate it up.
Evil thoughts left me, and I remained calm.
Still how do I know if for all this I may live or die ?

1. Evil thoughts 2. Calm 3. Ate up

(76)

सह्ज़स[1] राम[2] तु दम[3] नो गछे,
यछ़ि[4] प्रावख मुक्ती दार ।
सलिलस[5] लवन ज़न मीलिथ गछे,
तोति छुय द्वलंब सहज़ व्यज़ार ।।

Self awareness does not call for restraint of
the mind and senses.
By devotion will you gain the portals of liberation
You may be merged in meditation as salt in water,
still it is hard to attain self-contemplation.

1. Self awareness 2. Restraint of mind 3. Mortification
4. Devotion 5. In water

(77)

जनुनि[1] ज़ायाय रुति[2] तय कुतिय[3],
कुरिय व्वदुरस बहु कलीशा ।
फीरिथ दार[4] बज़ुनि वाति ततुय,
शिव छुय क्रूठ तय चेन व्वपदीश ॥

Both good and bad people were born
causing immense pain to mother's womb,
yet to the womb they returned to enjoy family life.
Śiva is hard to attain, take heed.

1. Mother 2. Good 3. Bad 4. Woman

(78)

स्वय छय शिला पटस[1] .तु पीठस[2],
स्वय छय शिला व्वतम दीश ।
स्वय छय शिला फेरुवुनिस ग्रटस ।
शिव छुय क्रूठ तय ज़ेन व्वपुदीश ॥

It is the self-same stone that makes a slab
or a pedestal
It is the same stone that stands for a holy place
or one making a grinding mill.
Śiva is hard to attain, take heed.

1. Slab, 2. Pedestal.

(79)

रव[1] मतु थलि थलि तापितन[2],
तापितन व्वतम दीशा ।
वरुन[3] मतु लूकु गरु आचितन,
शिव छ्य कूठ तय चेन व्वपुदीश ॥

Will the sun not shine alike on all places
giving heat only to holy places ?
will *Varuna* not visit all homes alike ?
Śiva is hard to attain, take heed.

1. Sun 2. Shine, 3. God of water.

(80)

ज़ानुहा नाडिदल[1] मनु रटिथ,
ज़टिथ[2] वटिथ[3] कुटिथ कलीशा ।
ज़ानुहा अदु अस्तु रसायन[4] गटिथ[5],
शिव छ्य कूठ तय चेन व्वपुदीश ।

Had I known how to control the cluster of ***nadis*** with the mind.
how to sever them from desires,
how to guide them towards the inner self.
how to cut the bonds of sorrow,
I should have known the real art of alchemy.
Śiva is hard to attain, take head.

1. Cluster of *nadis* 2. Severed 3. Collected,
4. Alchemy 5. Making

(81)

स्वय माता रपि पय[1] दिये,
स्वय बार्या रपि करि व्यलास[2] ।
स्वय माया रपि ज़ीव हरे[3]
शिव छुय कूठ तय चेन व्वपदीश ।

As mother she suckles a baby.
as wife she dallies in love,
as *Maya* she leads the individual astray.
Śiva is hard to attaiṇ, take heed.

1. Milk 2. Dalliance 3. Leads astray

(82)

शिव द्रटा जाव्युल जाल वहराविथ,
कंज़न[1] मंज़ द्रय तरिथ क्यथ ।
ज़िद नय बुछहन अद कति मरिथ,
पाल[2] मंज़ पान कड व्यचारिथ क्यथ ।।

Like a fine web is *Śiva* spread out.
He is there in all mortal frames.
If you cannot realize Him in your life time,
how can you see Him after death ?
Distingurop the true self from the false self by deep thinking.

1. Skeletons 2. From the empirical self.

(83)

तुरि सल्यल[1] खोट[2] तय तुरे,
ह्यमि[3] गय बिनाबिन विमर्शा ।
चैतन्य रव[4] बाति सब समे,
शिवमय चराचर जाग पशा ।।

The cold transformed water into ice and snow,
giving rise to the conception of the three.
When the sun of consciousnes shines bright
all three become one, and the world of the living
and the lifeless are seen as *Śiva* Himself.

1. Water 2. Concealed 3. Ice, snow 4. Sun.

(84)

असे प्वंदे ज्वसे जामे,
व्यथुय तीर्थंन स्नान करे ।
वुहुरि वर्यस ननुय आसे,
निश छुय तय परज़ानतन ।।

Laughing, sneezing, coughing, yawning,
always bathing in holy waters,
roaming naked throughout the year,
He is within easy reach, recognise Him.

(85)

बान[1] गोल तय प्रकाश आव ज़ूने,
चंद्र गोल तय म्वतुय च्यथ[2] ।
च्यथ गोल तय केंह तिना कुने,
गय बूर[3] बव:[4] स्व:[5] मीलिथ कोत ॥

The sun sets, the moon begins to shine;
the moon sets, the mind is left
the mind dissolved, nothing remains,
The earth, the almosphere and the sky,
where have they all gone ?

1. Sun 2. Mind 3. Earth 4. atmosphere 5. Sky.

Note :—The sun symbolises prāna, which moves upwards and the moon apāna, which moves downwards.

(86)

मल व्वंदि ज़ोलुम जिगर मोरुम,
त्यलि लल नाव द्राम यलि द्लि त्राविमस तुतिय ॥

I burned the foulness of the mind, and killed the heart,
I became known as Lalla when I surrendered
myself to Him.

(87)

लतन हुंद माज़ लार्योम वतन,
अकिय ह्यवनम अकिचिय वथ ।
यिम यिम यि बोज़न तिम कोन् मतन,
ललि रट शतन कुनिय कथ ॥

The flesh of my soles wore away on the roads
while I wandered in search of Him.
The one showed me the way to the One.
Lalla chose one word out of a hundred.
Whoever learn of this why should they
not become mad after the path ?

(88)

पोत ज़ूनि वथिथ मोत[1] बोलुनोवुम,
दग ललुनावुम दयि सुंज़ि प्रये ।
ललि ललि करान लाल वुज़नोवुम,
मीलिथ तस मन श्रोच्योम दिह ॥

Rising in the last watch of the moonlit night
I made my wayward mind repeat His name.
I bore the pangs of His love, woke my beloved
saying, 'Here is Lalla, Lalla, Lalla'.
My body got purified when my mind attained oneness
with Him.

1. Wayward mind 2. Beloved.

(89)

तंथुर गलि तय मंथुर म्वचे़,
मंथुर गोल तय म्वतू च़्यथ ।
च़्यथ गोल तय कें्हति ना कुने,
शून्यस[1] शून्याह्[2] मीलिथ गव ।

Tantrik rites drop, *mantra* remains;
mantra drops, only the mind is left.
The mind drops, nothing remains;
the void gets merged into the void.

1. Śiva, 2. Jiva.

(90)

लूब मारुन सहज़ व्यच़ारुन,
द्रोग[1] ज़ानुन कल्पन त्राव ।
निश छुय तु दूर मो ज़ानुन,
शून्यस[2] शून्या[3] मीलिथ गव ।।

Think not that to kill greed and to contemplate
the self are difficult of attainment.
He is near you, seek not afar.
The void gets merged into the void.

1. Costly or difficult to attain, 2. Universal self.
3. Individual self.

(91)

च़्यथ त्वरग वगि[1] ह्यथ रोटुम,
च़्यलिथ मिलुविथ दशि नाडि वाव ।
तवँ शशिकल व्यगलिथ वछ़ुम,[2]
शून्यस[3] शून्या मीलिथ गव ॥

I reined in the steed of the mind blending thoroughly
with the vital airs coursing through the ten nadis.
Because of that the nectar of the moon melted down,
and the void got merged into the void.

1. Reins, 2. Digit of the moon, 3. Siva, 4. Jiva.

(92)

सुत्सस[1] नु सातस पत्सस[2] नु रुमस,
सु मस[3] मे् ललि चव पननुय वाख ।
अंदर्युम गटख[4] रटिथ तु वोलुम,
च़टिथ तु त्युतमस तुतिय चाख ॥

I did not pause a moment nor did I trust anything
even awhile.
For the wine I drank my own *vaakh*;
that enabled me to seize the darkness lurking within me.
I rolled it up and tore it to pieces.

1. Did not pause, 2. Did not trust, 3. Wine, 4. Darkness.

(93)

शेंवन[1] च़टिथ शशिकल[2] वुजुम
प्रकृथ हुजुम[3] पवनु[4] सूतिय ।
लोलुकि नारु सूति वालिज बुजुम,
शंकर लोबुम तमिय सतिय ॥

Cutting through the six forests I came upon
the digit of the moon.
With the help of *prānas* I burned my *prakṛti*,
and roasted my heart in the fire of love.
This is how I found *Śankara.*

1. Six cakras, 2. Digit of the mystic moon 3. Burned.
4. *Prāna*

(94)

ओंकार यलि लयि[1] ओनुम,
वुहि[2] कोरुम पनुन पान ।
शे[3] वोत त्राविथ सथ[4] मारग रोटुम,
त्यलि लल बु वाच़स प्रकाशस्थान ॥

I set my body ablaze when I mastered the practice
of the mystic syllable Om.,
Giving up the sixfold path I betook myself to the seventh.
Only then did I, Lalla, reach the abode of light.

1. Mastered, 2. Burned, 3. Six çakras. 4 *Sahasrara.*

(95)

ये ग्वरं परमीश्वरा,
सथबाव बावत् च़ मे ।
ज़ु जनि व्वपदेय कंदापुरा,
हुह कव् तुरुन हाह कव् तोत ॥

O my guru, you are to me as good as the Supreme Lord:
pray, tell me the secret truth:
The two pranas arise from the region of the navel,
why is *hah* hot and *huh* cold ?

(96)

नाबिस्थानस च़्यथ[1] ज़लवुनी,
ब्रह्मस्थानस शिशिरुन[2] म्वख ।
ब्रमांडस छ्य नद वहवुनी,
तवय तुरुन हुह हाह गव तोत ॥

The navel region is where the digestive fire glows.
The crown of the head is of the nature of ice,
from which cool nectar flows down into *nadis*.
Thus, *hah* is hot and *huh* is cold.

1. Pyre, *cita*, 2. Nature of ice

(97)

लल बु द्रायस लोलु रे,
छांडान लूस्तुम ध्यन क्योह राथ ।
वुछुम पंडिथ पनुनि गरे,
सुय मे रोटमस न्यछ्तुर त साथ ।।

Maddened with love I, Lalla, set out in search of Him.
Day and night I strained myself,
and, lo, I found the wise one in my own house.
That was the most auspicious moment of my life.

(98)

दमादम कोरमस दमनहाले[1],
प्रज़ल्योम दीफ तु ननेयम ज़ाथ ।
अंदर्युम प्रकाश न्यबर छोटुम,
गटि[2] रोटुम तु कुरमस थफ ।।

I stopped my breath in the bellows pipe;
the lamp of knowlegde shone bright for me, and
revealed to me my true identity.
I caught Him within the dark closet of my own body,
held Him fast, and flashed out the inner light.

1. Bellows pipe, 2. Darkness, body

(99)

छांडान लूसुस पानी पानस,
छपिथ ग्यानस वोत नो कूछ ।
लय करमस वाचस अलस्थानस[1],
बरि बरि बान तु चवान नु कांह ॥

Searching for the self I wearied myself.
None ever gained knowledge by speculation.
Passionately I loved Him and reached the tavern,
and found all jars brimming over with wine,
out none cares to drink.

1. Tavern.

(100)

मकुरस[1] ज़ान मल च़ोलुम मनस,
अद मे लबुम ज़ानस ज़ान ।
सुह यलि ड्यूठुम निश पानस
सोरुय सुय तु बु ना केंह ॥

His realisation came to me when my mind like
dust from a mirror got purged of all impurities.
When I beheld Him close by the knowledge came
to me that He was everything and I nothing.

1. Mirror.

(101)

करम ज़ु[1] कारन त्रे[2] कोम्बिथ[3],
यवु लबख परलूकस आंख[4] ।
व्वय खस सूर्य मंडल ज़ोम्बिय[5],
तवै ज़लिय मरननि शांख ॥

Do away with karmas two and causes three, and
you will gain insight into the inner world.
Arise, ascend and cut your way through the sun's orb,
and you will overcome the fear of death.

1. Good and bad karmas, 2. The three ***malas*** of ***ānava***, ***māyīya*** and ***kārma***, 3. Giving up, 4. Insight, 5. Piercing through.

(102)

ग्यानुकि अम्बर[1] पारिथ तने,
यिम पद ललि दपि तिम ह्रदि आंख[2] ।
कारन प्रनुवकि लय कोर लले,
ज़्यथ जोति कासन मरननि शांख ॥

Donning the robes of *jnana* stamp on the tablet of
your heart the words that Lalla spoke.
By means of the mystic syllable OM Lalla attained
oneness with the light of consciousness,
and thus overcame the fear of death.

1. Robes, 2. Engrave.

(103)

शून्युक मादान कोडुम पानस,
मे ललि रुजुम नु ब्वद तय होश ।
व्यज़ुय[1] सपनिस पानय पानस,
अदु कमि हिलि[2] फोल ललि पम्पोश ॥

I covered the wilderaess of the void all by myself.
I, Lalla, lost both reason and sense.
Unexpectedly I became aware of myself, and, lo,
out of water weeds a lotus bloomed for me.

1. Aware, 2. Water weeds

(104)

संसारस आयस तपसी,
बाद प्रकाश लोबुम सहज[1] ।
मर्यम नु कांह तु मरु नु कांसे,
मर नेद्व[2] तु लस नेछ़ ॥

I came into the world a *tapasvin*, and
attained the light of knowledge with no effort.
No one will die to me and to none shall I die.
Alike for me are life and death.

1. Spontaneously, 2. Alike, immaterial

(105)

लल बु द्रायस कपुसि पोशि सचुय[1],
काडि[2] तु दूनि[3] कुरनम यचुय लथ ।
तुय[1] यलि खारनम ज़ाविज़ि तुये,
वोवुरि वानु गयम अलांजुय लथ ।
द्वबि यलि छावनस दूबि कनि प्यठुय,
सज़ तु साबन मछ़नम यचुय ।
सुचि़ यलि फिरनम हनि हनि काचुय,[5]
अदु ललि मे प्रावम परम गथ ॥

I, Lalla, set forth in the world
hoping to bloom like a coton flower, but
the cleaner and the carder came to give me hard blows.
Spun into fine yarn I was hung on the weaver's loom.
Then the washerman thrashed me on the thrashing stone,
and rubbed me too much with soap.
When the tailor applied his scissors piece by piece
then only did I, Lalla, attain the highest state.

1. Hoping, 2. Cleaner 3. Carder, 4. Fine yarn, 5. Scissors

(106)

राजु हंस आसिथ सपदुख कोलुय,
कुस्ताम च़ोलुय क्याहताम ह्यथ ।
ग्रटु गव बंद तय ग्रटन ह्योत गोलुय,
ग्रटु वोल ज़ोलुन फल फोल ह्यथ ॥

Though a royal swan you have become speechless.
Someone, it seems, has carried away something of thine.
When the mill came to a halt the grain channel was choked.
Away went the miller with the grain.

(107)

प्रथुय तीर्थन गछ़ान संन्यासि,
गारान स्वदर्शन[1] म्युल ।
ज़्याता परिथ[2] मो न्यष्पय[3] आस,
डेशख दूरे द्रमुन न्यूल ॥

The wandering ***sannyasin*** goes from shrine to shrine
seeking Him who abides within his own self.
Knowing the truth lose not the way, O Mind,
when from the distance you see the turf look green.

1. Self-realisation, 2. Knowing, 3. Misled.

(108)

कंह्यव ग्रह[1] त्यज़ि कंह्यव वनवास,
युथुय छुख तॖ त्युथुय आस ।
मनस दा़र[2] रठ सपनख सुवास[3],
क्याह छुय मलुन सूर तय सास ॥

Some renounced their homes, some the hermitages.
Stay as you are and be firm in your mind.
Thereby you will get established in the self.
What is the good of smearing ashes ?

1. Homes, 2. Firmness, 3. Established in the self

(109)

कलन[1] कालुज़ालि[2] योदवै च़ेगोल,
व्यंदिव गेह वा व्यंदिव वनवास ।
ज़ानिथ सर्वगथ[3] प्रभु अमोल[4],
युथुय ज़ान्यख त्युथय आस ॥

If due to passage of time your vain thoughts get dissolved,
and you realise the Lord as omnipresent yet stainless
it matters not whether you stay at home or in the
hermitage living the truth you have known.

1. Vain thoughts, 2. Due to passage of time, 3. Omnipresent
4. Stainless.

(110)

शिव शिव करान हंसु[1] गथ स्वरिथ,
रुज़िथ व्यवहारि द्यन क्योह राथ ।
लागि रोस अद्वय युस मन करिथ,
तसि न्यथ प्रसन स्वरुग्वरुनाथ ॥

He who constantly invokes the name of *Śiva*
repeating the *mantra* of *hamsa* with each breath
with mind free from attachment and duality,
even if attending worldly affairs night and day,
always wins the pleasure of the Lord of Lords.

1. Meditation on the *mantra* of *hamsa* with each breath.

(111)

कैंह छिय न्यंदुरि हतिय व्वदिय[1],
कैंचन व्यद्यन न्यसर प्यये ।
कैंह छिय स्नान करिय अपूतिय[2],
कैंह छिय ग्रह् बजिथ अक्रय[3]

Some, though asleep, are yet awake,
some, though awake, are yet sleeping.
Some are impure even after ablutions, and
some inactive despite householders' active life.

1. Awake, 2. Impure, 3. Inactive

(112)

जल थमुवुन[1] हुतवह् तुरनावुन,[2]
ऊर्दुगमन[3] परिवर्जिथ[4] चर्यथ[5] ।
काठ्देनि[6] द्वद श्रमुनावुन,
अंति: सकलय कपट चर्यथ ।।

To stop running waters and to cool raging fire,
the accursed practice of levitation,
or to milk a wooden cow –
In the final analysis these are all acts of fraud.

1. Stopping, 2. Cooling, 3. Levitation, 4. Accursed,
5. Practices, acts, 6. Wooden cow

(113)

यथ सरि[1] सर्शफ[2] फ़ोल ना व्यज्ञे,
तथ सरि सकलय पानि चन ।
मृग सृगाल[3] गंडि[4] जलहस्ती[5],
ज्यन ना ज्यन तु ततुय प्यन ॥

To the lake too small even for a mustard seed
all creatures come to drink water, and
keep falling into it as soon as born—
deer, Jackals, Rhinoceros, sea elephants and all.

1. Lake, 2. mustard seed, 3. Jackals, 4. Rhinoceros
5. Sea elephants.

(114)

त्रयि न्यंगि[1] सराह् सरी[2] सरस[3],
अकि न्यंगि सरस अर्शस जाय ।
ह्रम्वख कौंसर अख सुम[4] सरस ।
सति न्यंगि सरस शून्याकार ॥

I remember having thrice seen the lake overflow its shores,
once also its waters meeting the skies.
I remember too having witnessed one homogeneous
sheet of water right from Harmukh to Kaunsar.
Also I remember having seven times seen the lake
vanishing in the void.

1. Times, 2. Full, 3. I remember, 4. Homogeneous

(115)

मद[1] प्योम[2] स्यंदि ज़लन यूत,
रंगन[3] लीलमि[4] कर्यम कूच ।
कूति ख्ययमे मनशि मामुसुकि नली[5],
स्वय बु लल तु गव मे क्याहे ॥

However many roles I played on the stage of life.
Wine I drank as much as the waters of the *Syand*
However many lumps of human flesh I ate,
yet I am the same Lalla, what has happened to me ?

1. Wine, 2. Drank 3. Stages, 4. Roles 5. Lumps of flesh

(116)

असी आसि तय असी आसव,
असिय दोर करि पतवथ ।
शिवस सोरि नु ज्योन तु मरुन,
रवस सोरि नु अतगथ ॥

We have been in the past,
in future also we shall be.
Throughout the ages we have been coming and going.
For ever the sun rises and sets,
For ever *Śiva* creates and dissolves and creates again.

(117)

द्यन छजि[1] तु रज़ान[2] आसे,
बूतल[3] गगनस कुन व्यासे ।
चंद्रि[4] राह[5] ग्रोस मावसे,
शिव पूजुन गाह् चिदात्मसे ॥

The day is lost in the darkness of the night,
the earth moves to meet the sky.
The new born moon swallows ***Rahu*** after the
solar eclipse on the last day of the dark fortnight.
True worship of '*Śiva* means realisation of the self
as consciousness

1. Ends 2. Night, 3. Earth, 4. The moon of higher consciousness 5. The demon of ignorance.

(118)

चिदानंदस ग्यानु प्रकाशस,
यिमव च्यूनुय तिम जीवंती मुक्तुय[1] ।
विशमिस संसारनिस पाशस,[2]
अब्वदव[3] गंड शत शत दितिय ॥

**Those who have experienced the bliss of consciousness
and the light of knowledge are liberated while alive.
The ignorant add knots in hundreds to the terrible
noose of birth and death.**

1. Released, 2. Noose, 3. Ignorant.

(119)

कुस डिगि[1] तय कुस जागि,
कुस सर वतुरि[2] तेली[3] ।
कुस हरस पूजि लागि,
कुस परम पद मेली ॥

Who is asleep and who is awake ?
What is the lake that ceaselessly oozes away ?
What must be offered in worship to Hara ?
What is the supreme state to gain ?

1. Dozes off, 2. Steadily, 3. Oozes.

(120)

मन डिगि तु अक्वल जागि,
दाडि[1] सर पंच़यंदि[2] वतुरि तेली ।
स्वव्यच़ारु पोनि हरस पूजि लागि,
परम[3] पद च़ीतन शिव मेली ॥

It is the mind that sleeps,
it is *akula* that is ever awake,
The lake of persevernce steadily oozes away
through the five senses.
Self-contemplation is the water to be offered in worship
to *Hara*, and
***Śiva* consciousness is the state one must gain.**

1. Perseverence, 2. Five senses, 3. *Parma Śiva*.

(121)

शिव गुर तय कीशव पलुनस[1],
ब्रमा पायहृर्यन[2] व्रलस्यस ।
यूगी यूग् कलि पर्ज़ान्यस,
कुस दीव अश्ववार[3] प्यठ चेड्यस ॥

Śiva is the horse, ***Viśnu*** the saddle and
Brahmā adores the stirrups.
It is the ***yogi*** who by the practice of ***yoga***
knows which God can mount the horse.

1. Saddle, 2. Stirrups, 3. Horseman

(122)

अनाहत ख[1] स्वरूप शून्यालय[2],
यस नाव ना वरन ना रूप ना गुत्र ।
अहं विमर्श नाद[3] ब्यंदुय[5] यस वो़न,
सुय दीव अश्ववार प्यठ चेड्यस ॥

The unstruck sound of *anāhata* having the nature
of ethereal sky,
whose abode is the great void, who has no name,
caste, ***gotra*** nor form,
whose definition is self-awareness,
who is *nāda* and ***bindu***,
He is the god that mounts the horse.

1. Sky, 2. whose abode is the void, 3. '*Śakti* 4. *Śiva*

(123)

कुन्यर है बोज़ख कुनि नो रोज़ख,
कुनिरन कोरनम हून्याकार ।
कुनुय आसिथ द्वन हुंद जंग गोम,
सुय बेरंग गोम करिथ रंग ॥

Should you understand what one-ness is
you will remain nowhere.
This one-ness has reduced me to nothingness.
Though one I am caught in the war of two.
The same formless appeared in various forms,

(124)

रंगस मंज छुयब्योन ब्योन,
सोरुय ज़ालख तु बरख स्वख ।
ज़ख रुश तु वार गालख,
अदु ड्येशख शिव सुंद म्वख ॥

He is to be realised in different forms on the stage of life
If you bear everything peace will be yours.
Should you destroy anger, hatred and enmity,
then alone will you see the face of *Śiva*.

(125)

दिशि आयस दशि दिशि तीलिथ,
व़लिथ व़ोटुम शुनि अद वाव ।
शिवुय वुछुम शायि शायि मीलिथ,
रोतुत्रे² त्रोपिमस तु शिवय द्राव ॥

I roamed the ten quarters, and
sped through the wind and the void.
The nine apertures of the body I closed, and
found *Śiva* present everywhere.

1. Six and three implies nine apertures of the body (***nava Dvar***)

(126)

तनु मनु गयस बु तस कुनुय,
बूज़ुम सतुच गंटा वज़ान ।
तथ जायि दारनायि दारन रटुम,
आकाश तु प्रकाश कोरुम सरु ॥

I turned to Him heart and soul, and
heard the bell of truth ringing.
Firmly I concentrated on the very spot, and
surveyed the sky and the region of light.

(127)

अंदरिय आयस चुंदरुय गारान,
छारान आयस हियन हिहि ।
छ़ुय है नारान च़ुय है नारान,
च़ुय है नारानयिम कम विहि ॥

I searched within for the mystic moon,
the like searching the like.
When You and You are all *Narayana*
wherefore these diverse roles ?

(128)

यिमय शे[1] ज़े तिमय शे[2] मे,
श्यामगला[3] ज़े व्यन तोठुस[5] छु ।
यहोय बिनाबीद[4] ज़े तु मे,
ज़ु शन सामी बु शयि मुशिस ॥

I have the same six as you have,
O Lord of the dark blue throat,
yet, estranged from you I suffer.
This is the difference between you and I :
that you are the master of the six
while I am robbed by the six.

1. Six attributes of the Lord such as omnipotence etc.
2. Six *kancukas* 3. Blue throated Lord, 4. Suffer,
5. Difference.

(129)

नाथ ना पान ना पर[1] जोनुम,
सदाय बोदुम[2] ईकुय दिह ।
च ब ब च म्युल[3] ना जोनुम,
च कुस ब क्वस छुह संदेह ॥

Lord, I know not myself nor you, the Supreme.
Always I took the body as myself ?.
That you are I and I am you, and both are one
I did not know.
Who you are and who I am is still the doubt.

1. Supreme, 2. Knew, 3. Union, oneness.

(130)

लल ब चायस स्वमन[1] बागुबरस,
वुछुम शिवस शक्त मीलिथ त वाह ।
तति लय[2] फुरमस अमृतसरस,
ज़िंदय मरस त मे करि क्याह ॥

I Lalla, entered the garden gate of *sušumna*, and lo,
I saw *Śiva* and *Śakti* rolled in one.
Overwhelmed with joy I got immersed there itself
in the lake of nectar.
Now I shall die while alive; what can the world do
unto me ?

1. *Sušumna nādi*, 2. Got merged.

(131)

त्र॒य दीव गरतस[1] त॒ दरती[2] स्रज़ख[3],
चे॒य दीव॒ दितिथ कंज़न प्रान ।
त्र॒य दीव ठनि रो॒स्तुय वज़ख,
कुस ज़ानि दीव॒ चोन परिमान[4] ॥

You are the Lord to create the world and all
that has form.
You, the Lord, breathed life into all skeletons.
You are the Lord to sound without striking.
Who can, O *Deva,* know your magnitude ?

1. Forms, 2. Earth, 3. Create, 4. Magnitude.

(132)

पर त॒ पान यमि सो॒म॒य मोन,
यमि हिहुय ज़ोन द्यन क्योह राथ ।
यमिस॒य अद्वय मन सा॒पुन,
तमिय ड्यूठ॒य स्वर॒ग्वर॒नाथ ॥

He who regards others as his own self,
who does not distinguish between night and day,
whose mind is free from duality,
he alone has seen the highest Lord.

(133)

अब्यास्ि सविकास[1] लय[2] व्वथू,
गगनस सगुन म्यूल समि[3] च़्रटा ।
शून्ति गोल तय अनामय म्वतू,
यह्योय व्वपदीश छुय बटा ।।

By constant practice the manifested universe
gets merged in the universal self.
The world of name and form gets merged in the
vastness of the void as one homogeneous whole.
When the void disappears there remains the ineffable
Supreme alone.
This, O Brahmin, is the true doctrine.

1. Manifested universe, 2. Gets merged,
3. Homogeneous whole.

(134)

वारव मानस क्वल[1] अक्वल ना अते,
छ़्वपि म्वद्रि[3] अति ना प्रवेश ।
रोज़ान शिवं शक्त ना अते,
मोतयै कांह् त सुय व्वपुदीश ।।

Neither word nor thought is there,
neither transcendant nor non transcendant,
vows of silence and *mudras* have no acceptance.
Even *Śiva* and *Śakti* remain not there.
What remains is the truth to know.

1. Immanent, 2. Transcendent, 3. Vow.

(135)

च़ ना ब़ ना देय ना द्यान,
गय पानय सर्व क्रय मशिथ ।
अन्यव ड्यूठुख केंह्ति ना अन्वय[1],
गय सथ[2] लय पर[3] पशिथ ॥

There is neither you nor I, nothing to contemplate
nor the process of contemplation; all effort is forgot.
The ignorant blind could not see the truth, but
the pure having seen the Sapreme got merged therein.

1. Connection, truth, 2. The pure, 3. The Supreme

(136)

पानस लागिथ[1] रूदुख मे़ च़,
मे़ च़े़ छांडान लूस्तुम दोह ।
ग्यानस मंज़ यलि ड्यूठुख मे़ च़,
मे़ चे़ तु पानस द्युतुम छोह[2] ॥

Playfully, you remained in hiding from me
while my day were out seeking you,
but when I knew you as my own self then you and I
celebrated the festival of our union.

1. Playfully, 2. Ecstasy

(137)

च्यथ नोवुय चंदरमु नोवुय,
जलुमय ड्यूठुम नोवुय-नोवुय
यनु प्यठु ललि मे तन मन नोवुय
तनु लल बु नवम नवुय छस ॥

The mind is new, so is the moon.
The vast expanse of water that I have seen is ever new.
Since the day I, Lalla, cleansed my body and mind
I am ever new and new.

(138)

यि यि करम कोरुम सुय पर्चुन[1],
यि रसनि व्वचोरुम तिय मंथुर ।
यहै लोगमो दिहस पर्चुन,
सुय यि परमु शिवुन तंथर ॥

Whatever I did became worship of the Lord,
what my tongue pronounced became *mantra*.
Whatever the body experienced became *tantrik sādhanā*
leading to the realisation of *Parma Śiva*.

1. Worship, 2. Tongue, 3. Experience (Sanskrit *pariçaya*)

NOTES

Vaakh No. 1 The ***vaakh*** represents a stage in Lalla's life in which she seems to have felt disconsolate since the faculties at her disposal were too frail to ferry her across the ocean of ***samsāra***. She was depressed to find that her efforts were going waste like water placed in unbaked plates of clay She aspired earnestly to reach her real home—the state of ***Śiva***—from which everyone proceeds and to which everyone must return in the end. She was feeling home-sick, so to say, and in her earnestness invoked God's grace to ensure safe passage.

Vaakh No. 4 The royal mansion alluded to symbolises the body, which is the abode of the Lord. She felt that it was badly designed by the master architect with openings on all sides providing easy access to thieves of lust, greed and others, lying in wait to enter and carry away all one's earnings. A similar grievance has been voiced by the author of the Kathopanishad when he says, "The self-existent God has made the senses so defective that they go outwards; hence man sees the external and not the inner self." The body is like a shop in the market place without a lock to ensure safety of the assets within. How could she guard it since the weapons at her disposal were too inadequate for the job? These weapons are no other than the powers of will and reasoning. How can the arrows of rush grass shot from a wooden bow hit the target? She was dazed, and stood in need of a guide, a preceptor to satisfy the inner urge of her soul. She bemoaned her lot. Who could appreciate the state of her mind?

Vaakh No. 5 Lalla made her entrance into life as a messenger from God to help mankined in their spiritual evolution. As such it involved no hardship on her part. But the return journey was full of hardship, and demanded tireless effort. She descended from an exalted state for the benefit of humanity, and like all incarnations she had to face all limitations inherent in mundane existence, and to grapple with forces that stand in the way of spiritual progress.

The word ***svāman*** in the ***vaakh*** seems to symbolise ***suśumna nādi***, the central channel within the spinal cord called ***merudanda***. Lalla calls it embankment because in olden days they represented proverbially notorious stretches of muddy land on which walking was difficult. She had to work her way with great effort till she attained the upper end of the embankment, which is no other than the two petalled lotus of *ājna çakra*, the junction point of the three ***nādis*** of ***idā***, *pingalā* and ***suśumnā*** symbolically known as ***triveni***, the confluence of Ganga, Yamuna and Sarasvati(cf.Saundarya Lahari verse 54). It was already late in the day of her spiritual life while she was still on the embankment having not covered much distance. Her gains at the moment were not adequate for her to be able to cross the vortex. Her pockets being empty she did not know how to propitiate the ferryman and be able to cross the waters and get lost in universal consciousness.

Vaakh No. 6 There are the five prānās and five ***indriyās***. which along with their controller, the mind make eleven. Success in spiritual field depends on all these faculties working in unison towards a common goal. There can be no headway in case these are allowed to run after their respective objects.

Vaakh No. 8 No one knows whence one comes into the world nor where one is destined to go. It is a trackless path, and as such one needs a guide to avoid pitfalls. In this endless journey it is the right guidance, or in other words right initiation from an adept that can ensure safe passage. Mere

breath control is not of much value, and is not the key to success.

Vaakh No. 13 A dike is meant to prevent waters of the sea from inundating the coastal areas. The man who tries to dismantle it invariably stands in danger of being swept away by the torrent and get stuck in the slush let loose thereby. The embankment in the *vaakh* represents discrimination and the slush ignorance. Lalla questions the wisdom of allowing oneself to be caught in the mire of ignorance of the self and identification with the not-self.

Vaakh No. 16 The reference in this *vaakh* is to a person whose only interest is to look after the body and pander to its appetites. As a matter of fact, he fastens himself to the world with pegs of desire. He who does not sow the seeds of good actions cannot expect a rich harvest. Inevitably, one has to bear the fruit of one's *karmas*. There is no escape from this. It is no use talking higher truths to a fool, who cannot grasp it. Sound advice does not cut ice with a fool. It is like throwing marbles at a dome which are bound to rebound, or like feeding a bull on jaggery which does not pay.

Vaakh No. 17 There is a saying that an individual feels extreme pain while in mother's womb. He, therefore, prays God to relieve him from the ordeal on condition that he will remain devoted to Him and lead a life of piety as soon as he leaves the womb. But, unfortunately, he is overwhelmed with delusion the moment he is born and forgets the vow taken. To attain freedom from the ordeal of birth and death one must die before death to all worldly allurements and become what is known as *jivanmukta*. After the fall of the body he will acquire the highest state of *Śivā* Himself.

Vaakh No. 18 Spiritual life is not for people of dull intellect. Higher truths can only be grasped by a sharp intellect as declared by Lord Kṛśna in the Bhagavadgita. To talk of higher truth to a dull person is like sowing seeds in a

sandy bed which cannot germinate. Intellectual understanding is an essential pre-requisite for self-recognition. It demands a mental picture of the object of worship as heard of from a man of realisation or as learnt from holy scriptures and its identification with what is actually experienced.

Vaakh No. 21 The "single word" given to Lalla by her preceptor is highly significant. It does not appear to have been initiation of a common type. Her guru, Siddha Sri Kanth, belonged to an esoteric order of ***siddhas*** (perfect beings) who are fully competent to impart *śaktipāta dikṣa* to disciples, who are worthy of it. By this process the guru transmits his own *śakti* into the disciple who is transformed in no time. It comes like an electric current and immediately changes the whole course of the disciple's life. Lalla was ordained by the ***guru*** to withdraw her gaze from the external world and fixt on the inner self. This sort of teaching is usually imparted by all ***gurus*** to their disciples. But, the lightning speed with which it influenced Lalla is not only amazing but also highly significant. She started dancing ecstatically as soon as the spiritual current passed into her. It was nothing but the *śakti* transmitted to her by the guru that made itself felt so abruptly. The act of dancing naked should not be taken in its literal sense. It is anything but impossible to move about naked in a climate like that of Kashmir especially in frosty winter. What the ***vaakh*** seems to imply is that she moved about ecstatically heedless of external appearancc and social decorum, both of which became meaningless and of no avail to her. No doubt, yogis have the power to bear the extreme states of cold and heat, but Lalla did not favour the use or public display of super-natural powers. She called them fraud having no spiritual value.

Śaktipat is an act of grace on the part of ***Śiva*** Himself or one who has attained oneness with the lord, and is thus able to elevate a man in no time to the acme of spiritual perfection. It is different from the conventional mode of initiation. Lalla's guru, who was reverentially called ***Siddha Mol***, was eminently competent to confer such a grace. On

her part Lalla minces no words to admit that the one word whispered to her by her guru transfarmed her in no time making her dance in ecstasy. She acclaimed it not only as a turning point but also as the most auspicious moment in her life. By means of ***śaktipat*** the ***guru*** awakens within the disciple his inner ***śakti*** that lies dormant in ***muladhar in*** the form of ***kundalini***, as a result of which he comes across various experiences culminating in God-realisation. The Divine Master is competent to impart initiation not only by word of mouth but also through mere touch or a compassionate glance. In certain cases worthy seekers receive initiation even in dream. Vasu Gupta, the author of Siva Sutras was one such. In our own times Parmahamsa Ramakrishna transmitted his ***śakti*** to Svami Vivekanand by the mere touch of his feet so much so that the latter could bear it with difficulty as it came to him like an electric current. Raman Maharshi initiated people by a mere look. This is known as ***mauna diksa***.

Vaakh No. 22 The word ***sahaz*** has been used by Lalla in different senses in different places. Here it signifies the inner self that can be realized by one who follows the ***guru's*** word. In the path of Yoga guidance of an adept is indispensable.

Vaakh No. 23 The candy load represents worldly pleasures which bind a common man. When Lalla's preceptor counselled her to withdraw her gaze from the external world and fix it on the inner self her grip on these loosened. It is not so easy to throw away the whole load of worldly pleasures without a painful experience of loss. She became dazed and was not able to collect all her faculties and direct them at once into the inner quest. They became disorderly like a flock of sheep without a shepherd.

Vaakh No. 24 Lalla questioned her ***guru*** about the absolute reality, but received no reply. She repeated the question a thousand times over till she got exhausted. At last she got the clue and found the answer in the ***guru's*** silence itself, that is, that the phenomenal universe known to

us through our senses has come out of a source that can neither be seen nor conceived of. In *vaakh* No. 69 she states in unmistakable words that *Śankara* can be revealed in the stillness of the mind. The vehicle of language is not adequate to express the higher truth, which can only be experienced in the depth of silence.

Vaakh No. 26 This is a very significant *vaakh* suggesting that she was known to her Lord at the beginning of creation, and had been charged with a definite assignment to guide deserving souls in their spiritual evolution in keeping with the grand plan of nature. She was among the rare souls, who make their appearance on the stage of the world time after time to guide mankind and deliver a message of love and universal brotherhood. Justifiably, Sheik Nur-ud-din Wali, her younger contemporary, described her as an *avatāra* not bound by *karmas* like any other being. To have come straight clearly implies that she was born as a messenger of God to play a particular role in the scheme of things, holding a particular office in divine administration. She belonged to an ethereal plane, and nothing could, therefore, stand in her way.

Vaakh No. 28 A seeker must be bold enough to face the challenges of life and be prepared to face all ordeals without a murmur. To endure lightning and thunder, to face darkness in midday etc. are meant to stress the height of patience required of a seeker. Realization is bound to come when one is content with one's lot.

Vaakh No 29 Lalla wants us not to get disheartened by slow progress or temporary set backs in spiritual growth. The Lord Himself knows how to take care of us in conformity with the scheme of things. Our place in the cosmic plan is assured, though no one knows when His call comes to appease our hunger.

Vaakh No. 34 The body must of necessity be strong and disease-free, and, therefore, must not be made to suffer

from hunger and thirst. A weak and diseased body is an impediment in spiritual life, and as such it is essential to take proper care of it and cater to its legitimate demands. Fasting and starving the body are of no avail. True religiosity lies in doing good to others. A weak body is neither fit for *sādhanā* nor for realization. It must be strong enough to bear the impact of higher consciousness and to receive the cosmic current.

Vaakh No. 36 The word *sahaz* in this *vaakh* means what is known as *sahaja samādhi*. This is a state of natural *samādhi* which remains unbroken in all states of consciousness and all conditions of life. This is the highest from of *samādhi* from which there is no return into the world of relative existence. It is called *sahaz* because it is not forcibly induced.

Vaakh No. 42 Lalla hailed everything in the world—good or bad—while she closed her mind and senses to all external influences. She was confident that her efforts would bear fruit even in the midst of heavy odds when the inner call came. Rather, her lamp would even be lighted by the storm of adversity. Nothing on earth could block her progress.

Vaak No. 46 The study of religious literature is not of much avail unless it is translated into action. When self-realization is attained as a result of constant practice intellectual knowledge gathered from books loses its utility in the same way as a ferry boat becomes useless for a man who has reached the other bank of the river.

Vaakh No. 47 Lalla acted upon what she read, but her real knowledge came not from books but from a higher source of intuition. She subdued her mind, and became aware of her true self when she preached to others what she practised herself. In this way she won the race.

Vaakh No. 51 There are some yogic practices which enable one to live without food or drink. In his "Autobio-

graphy of a Yogi" Parma Hamsa Yogananda recounts the interesting story of a woman, Giri Bala by name, living in a remote village in Burdwan district of West Bengal, who lived without food or drink as a result of some yogic ***krlya*** into which she was initiated by her ***guru***. At the time when Yogananda met her along with an American disciple she had been living without food or drink for sixty five years since the age of twelve, and was found strong and disease-free. The Maharaja of Burdwan, who had tested her three times in his own palace strongly testified to this fact. Hunger and thirst in the *vaakh* can also mean all pairs of opposites such as pleasure and pain, heat and cold etc. in addition to cravings for sense pleasure.

Vaakh No. 52 The mind has been compared to a steed because of its fast movement. It soars high on the skies with the help of the two wings of ***prāna*** and ***apāna***, but can be subdued by a man of discrimination with the bridle of consciousness after breaking the two wings, with which it can cover vast distances in no time.

Vaakh No. 54 The soul is immortal. It can neither slay nor be slain. But he who gives up the path of spirituality and is too much entangled in worldly cares passes from death to death.

Vaakh No. 55 He who follows the word of his ***guru***, controls the mind with discrimination and subdues the senses, enjoys peace and immortality. A true ***guru*** is one who is well versed in scriptures and has actually realised the self. He is an embodiment of *śakti*, a physical manifestation of God. He is able to awaken the sleeping soul of his disciple by a mere touch just as one lamp is lighted by another. The disciple must also be qualified to receive the ***guru's*** word.

Vaakh No. 60 The rams symbolise the senses which have become fat with the grains and cakes of sense objects. They are required to be slaughtered with the grain and cakes of self awareness, and offered as sacrifice to the Lord. When

the senses are completely subdued the supreme state can be attained without much effort. Thereafter, there are no constraints, and a seeker is at liberty to take to any path to reach the goal. Even the left handed practices will bring no harm.

Vaakh No. 61 The word *rainya* in the *vaakh* is generally taken to mean a *tantrik* lady which does not appear to be correct. It seems Lalla addressed the *vaakh* to her own husband, who must have been a *tāntrik* worshipper of the left order. Ordinarily, the word means' 'my love', a vocative form of the word *roon* which means husband in Kashmiri language.

Vaakh No. 62 The path of knowledge needs to be buttressed by control of mind and senses besides good actions very much like a kitchen garden which must be safeguarded by fencing it all around. Devoid of these a seeker will not be able to make headway on the path, and may suffer a fall. One must guard against the highway robbers of greed, lust and anger, which are always ready to aim their darts on thoughtless people. As regards the garden of past actions it will get denuded when the sacrifical animals are let loose to browse on it. These animals symbolise acts prompted by the spirit of sacrifice.

Vaakh No. 69 Lalla did not believe in ritualistic form of worship conducted with the help of flowers and other accessories. She worshipped *Śiva* within the temple of her own body offering the flowers of love and the nectar of the mystic moon. Her worship was an affair of the heart, a mental process and not a physical act.

When *kundalini Śakti* lying dormant in *mūlādhāra* is awakened by yogic practices it moves steadily upwards towards the thousand petalled lotus of *sahasrāra*, and the mystic moon exudes a certain fluid which flows down into the *nādis* soothing the whole nervous system. It is mentioned in certain yogic texts that there is a place in the lower section

of the skull at the root of the palate which is the source of a certain fluid which the yogis drink by rolling the tongue back into the root of the palate. It is called nectar because of its extraordinary taste and also because it nourishes the whole body. The yogi who partakes of this nectar becomes disease-free and is able to live without food or drink as long as he likes. It is said that even the poison of a deadly snake does not affect his body. He attains stillness of mind and experiences the supreme bliss of consciousness.

Lalla says that ***Śankara*** is not to be realised by metaphysical speculation but by intelligent love. The highest truth is not caught in the web of words. ***Śankara*** is to be realised in the depth of silence as He is beyond the reach of the mind and speech.

Vaakh No. 71 ***Dvādaśanta*** is the point where ***prāna*** rises or ends. It moves from the heart to a point situated at a distance of twelve fingers from the nose. This is known as ***bāhya dvādaśānta***. From here it moves to the heart which is known as ***āntara dvādaśanta***. At each of these points there is a split second in which the ***prāna*** remains still. This interval is made use of by the yogis in order to concentrate on the self. This is believed to be the closest door for entrance into the world of consciousness and is therefore called the abode of God ***Prāna śakti*** moves tirelessly between the two points through the nasal passage. The movement of prāna praduces a subtle sound called ***anāhata*** which is considered of great value for the yogis. While concentrating on this they become lost in the sound and finally in the vast expanse of consciousness. Having become one with the universal self, who else is there for them to worship ?

Vaakh No. 72 Navel is the region of ***para śakti*** or ***parā vāk***, the germinal state of all speech. Here the ***śakti*** is absolutely pure. From here, the ***sakti*** rises to the inner heart, the stage of ***paśyanti***. Here, the letters begin to take shape in a vague form. Next, it rises to the level of ***madhyamā*** located in the region of the throat. Here, the words are

formed, but not articulated. Finally, it rises to the level of ***vaikhari***, the stage of the tongue where it comes out in the form of verbal speech.

Contemplation on the syllable *OM* in the navel region denotes an advanced stage in the practice of yoga. When the live mantra given by a competent ***guru*** is constantly repeated it passes from the tongue to the throat, from the throat to the heart and finally to the navel. At this stage the repetition becomes automatic involving no effort nor any movement of tongue. The ***sādhaka*** loses his individuality viewing his body as comprising the whole of cosmos. This one ***mantra*** is more potent than a thousand others.

Vaakh No. 74 Lalla toiled night and day to find her Lord, and constantly strained her tongue singing of Him. But, when she cast her eyes towards Him she found the door closed. This, however, did not dishearten her, but rather intensified her yearning. She remained on constant watch till the door opened on her. The ***vaakh*** hints at her first experience of ***śunya bhūmi***. (cf. *vaakh* No. 103)

Vaakh No. 75 The Divinity is not far to seek but exists within every living being. Self awareness does not call for restraint of the mind and senses as inculcated in the Yoga Sutras of Patanjali. Nor is speculation of the self with the aid of ***mahā vākyas*** and other scriptural injunctions as propounded in vedantic texts easy of attainment. The easiest and the most natural way to self-realization is devotion which is inherent in every living being. Everyone loves the Divinity of the self. What is needed is proper understanding of the fact and living upto it.

Vaakh No. 82 ***Śiva*** is spread out like a fine web, and has animated lifeless skeletons. There is no essential difference between the individual self and the universal. It is this realization that constitutes liberation. The whole world is nothing but ***Śiva***. He who identifies himself with it, viewing it as his own play, is liberated while living. If one cannot attain this

realization while living there is no chance of liberation after the fall of the body. The seeker must, therefore, try to separate the true self from the empirical self by means of deep contemplation without mistaking the one for another. Śaivaism does not consider introvert (*nimilan*) *samādhi* as the least word in spiritual ascent. A *jivanmukta* is he who identifies himself with the whole universe, and has his consciousness absorbed in the Universal. His whole bondage is burnt to ashes in the fire of knowledge. Such a realization is difficult of attainment, and falls to the lot of a fortunate person whose cycle of transmigration has come to an end. After the fall of the body he becomes *Śiva* Himself.

Vaakh No. 85 The sun symbolises *prāna* which moves upwards and the moon *apāna* which moves downwards. The practice of *prāna* and *apāna* is referred to in the Bhagavad Gits (4-29/30) as under :- "There are yogis who offer the *prāna* into *apāna* ; even so others, the *apāna* into *prāna*. There are still others who, having regulated their diet and controlled the course of both *prāna* and *apāna* pour their *prānas* into *prānas*." When as a result of yogic practices both the *prānas* are dissolved in the *suśumnā nādi* the mind is still left. When the mind is also liquidated the whole of cosmos vanishes into the void.

Vaakh No. 89 There are various stages in *japa* yoga. *Mantra* is the Quintessence of *tantras* which become unimportant when a seeker takes to *japa* yoga. *Mantra* itself gets lost in the mind. When the mind is liquidated everything vanishes into the void since the empirical universe is nothing but a projection of the mind. In the end the individual gets merged into the universal spirit. *Śunya* in this *vaakh* does not imply what is commonly known as void or emptiness, but is consciousness without any objective content. The ultimate aim of yoga is liquidation of the mind or *manonaśa.*

Vaakh No. 90 The *vaakh* enumerates the main qualities of a seeker after truth, that is, to kill greed and to contemplate on the self within. God is within our own selves and not far

to seek. By contemplation on the self within *jīvatmā* becomes one with *Śiva*. There is no essential difference between the two.

Vaakh No. 91 Lalla controlled the steed of the mind blending it with her vital airs coursing through the ten *nādīs*. As a result the nectar of the mystic moon located in the *sahasrāra* melted down into the *nādis*, and the mind got liquidated in the universal spirit. It is called nectar because of its soothing properties and because it gives supreme peace to the practicant. As already explained the mystic moon is located in the *sahasrāra* above the six *cakras*. The two voids represent the individual soul and the universal spirit.

Vaakh No. 93 The six forests referred to are the six *cakras* right from *Mūlādhāra* to *ājna*. These are *Mūlādhāra*, *svādishthāna*, *manipur*, *anāhata*, *viśudha* and *ājna*. Beyond these is the thousand petalled lotus of *sahasrara*, the seat of the mystic moon which comes into view after piercing the six *cakras*. She found her God when she burned the three *gunas* of *prakṛti* with he vital airs, and roasted her heart with the fire of passionate love. The three *gunas* of *prakṛti* are *sattva*, *rajas* and *tamas* as mentioned in the holy scriptures. She transcended these *gunas* and became what is known as *gunatita*. The six forests mentioned above have been interpreted by Bhaskara as *kama*, *krodha*, *lobha* etc. in his sanskṛt translation of the *vaakhs*.

Vaakh No. 94 The practice of *omkar* is a highly occult discipline known only to some rare adepts who have successfully practised it. The body is practically set ablaze. Lalla unmistakably admits having mastered the practice and set her body ablaze. The six paths mentioned seem to be the six *cakras* which she transcended and reached the seventh one of *sahasrāra* becoming one with *cidakaśa*.

Vaakh No. 96 The navel region is said to be the place of the mystic sun and digestive fire symbolised by funeral pyre as it consumes all sorts of food that goes into the body.

In contrast the *brahmarandra* is the seat of the mystic moon from which cool nectar flows down into the *nādis*. That is why *huh* is cold and *hah* hot.

Vaakh No. 98 Lalla's identity was revealed to her by yogic practices as distinct from the body and other coverings. The lamp of enlightenment shone bright, and she realized the Divine within her own body. This was the first lap of realization. In the second lap she flashed her inner light outside, and began to behold *Śiva* everywhere and in all objects of the world. Nothing appeared to her as apart from *Śiva*.

Vaakh No. 99 Realization is not attainable by metaphysical speculation. Lalla got wearied searching for her own self, but in the end realization came to her by no other means than devotion. In *vaakh* No. 76 she has already declared that doors of liberation can only be gained by love of God. Contemplation on the self is hard to attain even if one gets merged like salt in water.

Vaakh No. 101 There are the two *karmas*, dispassionate (*Niśkāma*) and passionate (*sakāma*). The three *malas* or impurities are *ānava, māyīya* and *kārma*. *Ānava* is limitation of the power of will. It limits the self which is, therefore, called *anu*. The limitation in the power of knowlwdge is known as *māyīya mala*, which accounts for the consciousness of diversity and differentiation. The limitation in the power of *karma* is called *kārma mala*. It appears in the form of merit and demerit as a result of the consciousness of diversity. These *malas* constitute bondage ; their absence means liberation. The orb of the sun denotes what is known in the Gita as the path of gods, *devayāna*.

Vaakh No. 103 There is a sort of wilderness between the world of senses and that of consciousness known as *śunya bhūmi*. It is a state of negative experience and is generally faced by yogis while trying to subdue the *vṛttis* of the mind. The mind becomes vacant without any positive experience of higher consciousness. It is a state of void in

which many *sādhakas* have floundered. Being a great hurdle in the path it must be overcome in order to be able to gain clear insight into the inner world. What is needed is relentless effort and divine grace. In an earlier *vaakh* (No. 74) Lalla says that when she set her eyes on Him she found the door closed, but did not get disheartened. Rather, her yearning deepened all the more, and as such remained in constant vigil in a spirit of absolute surrender. She did not budge an inch till recognition came to her unexpectedly and she became aware of her true self. It seemed to her as if a lotus had bloomed out of weeds.

Vaakh No. 104 Lalla was born to set an example of an austere life. Consequently, she attained the light of knowledge without much effort. She played her part as ordained. She belonged to none and no one belonged to her. Life and death made no difference to her. She would weep for none and none would weep for her. All worldly ties were snapped.

Vaakh No. 106 The meaning of the *vaakh* is shrouded in mystery. Lalla sang like a royal swan high on the ethereal skies, but something happened that struck her dumb. She seems to have met some obstacle as a result of which she lost her reason and her mind became vacant. In three of her *vaakhs* she has already hinted at her experience of *śunya* at the end of which the veil was lifted unexpectedly and she became aware of her true self. It is also likely that she had some cosmic vision like that of Arjuna in the Gita which made her speechless. These are experiences which cannot be expressed in human language. When *sādhanā* advances and *kundalinī śakti* becomes active the yogi loses his free hand and the *śakti* takes care of his *sādhanā*. All yogic practices such as *āsanas*, *mudras* and *prānāyamas* take place spontaneously with no effort on the part of the *sadhakā*. These movements are not meaningless. They go to purify the *nādīs*. Sometimes a kind of intoxication surges within the yogi, and he remains in a state of sleeplessness and sees visions of all kinds.

Vaakh No. 107 Ascetics vainly wander from one pilgrim centre to another in search of what abides within their own selves. These pilgrimages appear of great significance from a distance, but are apt to lead one astray. The real centre of pilgrimage is within our own selves.

Vaakh No. 108/9 Śaivaism does not believe in the institution of *Sannyasa*, One can realize the self even within the busy life of the world if he is firm in mind, free from attachment and duality and constantly invoking the name of *Śiva*. Smearing ashes on the body and wandering aimlessly from place to place are of no avail. If vain thinking is given up it matters not whether one stays at home or in a hermitage.

Vakh No. 110 *Hamsa* is a natural *mantra* linked with the life force of all creatures. It is the sound of the movement of our own *prānas* ringing continuously day and night. It is so called because the incoming breath makes the sound *ham* and the outgoing breath the sound *sah*. Together the two sound *hamsah, hamsah, hamsah*. The method of watching the process is to join the mind with the breath. There is an interval of complete stillness between the two breaths. The breath is suspended for a split second before *prāna* starts from the heart and *apāna* from *dvādaśānta*. This interval is said to be the nearest approach to the self. With continued practice the interval increases in duration and one begins to experience the bliss of the self. Through the practice of *hamsa* the rhythm of the breath is slowed down and then it becomes even. Yoga can be practised while living a modest worldly life. A balanced life is what yoga basically aims at.

Vaakh No. 112 Spiritual life is not to be measured by one's display of outward powers, but solely by the depth of bliss in meditation. Display of supernatural powers is nothing but fraud and jugglery.

Vaakh No. 113 The microscopic lake symbolises the compact mass of *śakti* ready to manifest as the universe of name and form. It has got no dimensions, yet is the source

of all that exists in the universe. Everything is sustained by it and finally dissolves into it. It is the origin and the end of all creation. Though too small even for a mustard seed, it is big enough to contain innumerable universes, providing sustenance to all creatures Deer, jackals, rhinos and elephants etc. It is beyond spatial and temporal limitations defying all our calculations.

Vaakh No. 114 Lalla belonged to an esoteric order of yogis charged with an occult assignment. She admits in unambiguous words that she was no stranger to the world of the spirit, and was known to her Lord at the very beginning of creation enjoying His grace. It was not without meaning that Sheik Nur-ud-din of tsrari Sherif called her an *avatāra* of her times. She brought with her memories of several of her past incarnations and recalled the condition of the valley of Kashmir as it existed then. During three of her past incarnations the valley overflowed with water. At one time the lake formed one homogeneous sheet of water extending from the mount of Harmukh in the north upto the kaunsar in the south. Seven times the lake vanished into the void. Obviously, she had been witness to all geological changes that seem to have occured then. One cannot doubt the veracity of this statement since it is not unusual for an advanced yogi to remember his past lives. Says Svami Muktananda, "All impressions of past lives are stored in the *suśumnā*. After the awakening of kundalini the door of *suśumnā* is opened, and many seekers receive knowledge of their past lives spontaneously in meditation without any special effort". Lord Buddha remembered all the episodes of his past lives as contained in *Jātaka* stories.

Vaakh No. 115 The *vaakh*, though not clear, also seems to recount her experiences during her past incarnations—how many roles she played on the stage of life, how much wine she drank and how many lumps of human flesh she ate. Yet, she remained the same Lalla.

Vaakh No. 117 The day symbolises the wakeful state

in which the objective world is clearly visible. But when the yogi tries to meditate on the inner self, the sun is swallowed by Rāhu, the demon of eclipse on ***amāvasya,*** the last and the darkest day of the dark fortnight. Consequently, the whole objective world is enveloped in darkness. This is the first stage of meditative process known as ***dhyāna.*** The second stage is that of ***darśan*** in which the new moon of higher consciousness appears on the mental horizon of the yogi, and the demon of darkness himself becomes the victim.

Vaakh No. 118 The ***vaakh*** throws light on the characteristics of a ***jivanmukta*** or one liberated in his very lifetime. Liberation is nothing but realization of ***Śiva*** as the bliss of conciousness and the light of knowledge. Thoughtless people add link after link to the horrible chain of transmigration, and suffer bondage as a result thereof. The word knots in the ***vaakh*** signifies non-realization of one's true self. The first of these knots is the identification of the self with the body, the mind and ***prānas.*** The second is the differentiation of the world from the self. Similarly, there is the differentiation of beings among themselves and of the individual from the universal. These knots are responsible for perverted vision and the consequent chain of birth and death. A man is not redeemed until and unless these knots are untied one after another and the bliss of consciousness experienced. In Vedanta the expression used for the highest reality is ***sat-cit-ananda.*** Śaiva writers simply use the expression ***cidananda*** because ***sat*** and ***cita*** are synonymous. Nothing can exist outside ***cita.*** There are no objective realities independent of consciousness. ***Jñana*** and ***prakāśa*** signify ***prakāśa*** and ***vimarśa,*** the static and dynamic aspects of the Ultimate Reality.

Vaakh No. 122 ***Anāhata*** is the natural sound of ***OM*** produced by the movement of ***prānas.*** It is ***parā śakti*** or ***parā vāk,*** the root cause of all speech and thought, all prevading like the ethereal sky, having no name, no caste, no form or origin, beyond the conception of time and space. It is the abode of the transcendent void, the union of ***nāda*** (śakti) and ***Bindu*** (Śiva). It embodies universal I ness (***Aham vimarśa***)

without any objective content. In the body it is located in the region of the navel. It is through this that the yogi is able to repeat the *mantra* and contemplate on the self.

Vaakh No. 126 The bell of truth denotes the sound of *anāhata,* which is audible when one tries to concentrate heart and soul on the self.

Vaakh No. 127 Lalla sought the mystic moon within herself. It is the like of the moon symbolising the mind. The mind is represented by the moon.

Vaakh No. 128 The six characteristics of the Lord are overlordship, omnipotence, omniscience, fullness, eternality and all pervasiveness. The embodied soul is bound by the six coverings (*kancukās*) of *māyā, kalā vidyā, rāga, kāla* and *niyati,* which limit his freedom. The Lord is master of the six while the individual is robbed of his freedom by the six limiting factors.

Vaakh No. 130 Lalla entered the central channel of *suśumnā* by the garden gate of the heart known as *Viśnu granthi*, one of the junction points of the three *nādis*. By means of yogic practices she woke the *śakti* lying dormant in her abode, and cutting her way through the six *Cakras* reached the seventh, the abode of *Śiva* in the *sahasrāra*. The aim of yogic exercises is to bring about union of *śakti* with her consort, *Śiva*. Lalla experienced the union, and found herself drowned in the lake of nectar dripping from the mystic moon. She became dead to the universe and all its allurements while alive. What on earth could hold her back ?

Vaakh No. 131 The universe in all its vastness and diversity has been projected by the Lord on His own being, and has put life into dead bones. According to Śaivaism all this is a mere *ābhāsa,* an appearance, or idea of the Lord. There is no material cause for all this creation and no special effort involved. This is what is meant by silent sound. Who can understand the Lord's glory ?

Vaakh No. 133 The worid of name and form vanishes as a result of constant practice. The manifest gets dissolved in the void. When the *śunya* melts away what remains is the Supreme Reality of *Parma Śiva*. This is the long and short of it.

Vaakh No. 134 The ultimate reality is beyond the reach of speech and mind. There is no distinction as that of immanent and transcendent. Even the vow of silence has no access to it. The highest *tattvas* of *Śiva* and *śakti* are not there. What remains is the highest reality of *Parma Śiva*, known as *Anuttara*, the Absolute, than whom there is nothing higher. There is the blissful feeling of indivisible unity with the whole universe. This is the truth to realize.

Vaakh No. 135 This is a case of *nirvikalpa samādhi* in which there is no idea of you or I. There is no object of contemplation as such. No effort is called for. The ignorant cannot make anything out of it, whereas the pure ones having realized the truth become one with it.

Vaakh No. 136 It is out of compassion that the Lord plays hide and seek with His devotees. By doing so He not only tests their devotion but also helps to heighten their earnestness. This hastens the process of evolution. When Lalla realized the Lord as her own self she celebrated the festival of union.

Vaakh No. 137 Everything in the universe is in a state of flux. Nothing is constant. The mind is fickle, the moon is revolving, ever changing its phases. The water in the river is ever new. Lalla also became new since she purified her body and mind and set foot on the path of yoga. It is said that when a seeker is initiated by a competent *guru* into the esoteric truth he assumes a new life.

Vaakh No. 138 The *vaakh* unmistakably speaks of Lalla having attained the climax of spiritual fulfilment. She recognized *Śiva* not only as the inner witnessing principle, but also objectively through all her senses. There was nothing which did not appear as *Śiva* to her. This is the last word in spiritual evolution.

Glossary of Technical Terms

Ābhāsa : Appearance

Anāhata : Unstruck sound produced by the movement of prānās.

Abhiniveśa : Attachment, instinctive clinging to worldly life and enjoyments.

Apāna : Vital air going down in the body towards the anus excreting waste matter .

Bindu : Śiva

Çakras : Centres of energy within the suśumnā nādi.

Cidakāśa : Universal consciousness.

Dvādaśanta : A point situated at a distance of twelve fingers from the nose. This is outer dvādaśanta. Inner dvādaśanta is situated in the place of the heart.

Dīkśa : Initiation ceremony by which spiritual instruction is imparted by the guru to his disciple.

Gotra : Lineage, pedigree.

Gunātita : One who has reached a stage free from the impact of the three ***gunas*** of ***sattva, rajas*** and ***tāmas***.

Jīvanmukta : One who is liberated while still alive.

Kancukas : Coverings

Kundalini : The śakti lying dormant in mūlādhāra. When awakened by yogic practices it moves upwards towards the ***sahasrara çakra*** to join her consort Śiva.

Mūlādhāra : The centre of energy situated at the root of the susumnā nādi in the spinal cord below the genitals.

Manonaśa : Liquidation of the mind.

Nādis : Channels for the flow of prānas.

Nāda : The unstruck sound of anāhata, śakti

Nimilan samādhi : Inward meditative condition, internal samādhi.

Nityoditta samādhi : Meditative condition which persists in all states and conditions of life.

Prāna : The vital air that moves upwards from the heart.

Pranava : The mystic syllable OM.

Parā Vāk : The germinal state of thought and speech.

Suśumnā : The subtle channel of prāna extending from the Mūlādhāra to ***sahasrar*** at the crown of the head.

Sahasrara : The upper end of ***suśumna nādi*** in the crown of the head.

Śaktipata : Descent of śakti, divine grace

Sahaz : A corrupt form of sanskṛt word ***sahaj*** meaning natural. It has been used in different senses in different places.

Sahaja samādhi : Natural state of meditation which remains unbroken in all conditions and states.

Sādhaka : A seeker of spiritual fulfilment.

Soham : Is a mantra meaning 'I am that'.

Śunya Bhūmi : A state of negative experience in which the mind becomes vacant.

Triveni : The confluence of Gangā, Yamunā and Sarasvati.

Turiya : The fourth state of consciousness in which a seeker identifies himself with universal consciousness.

Vāmāçara : Left handed ***tantrik*** cult in which wine and flesh are made use of.

Vimarśa : Power of intelligence and freedom, ***swātantrya śakti.***

Vrittis : Attitude, behaviour.

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